



The Improvement Era

OCTOBER, 1942

VOLUME 45 NUMBER 10
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



Of course you want to continue enjoying the many advantages of gas cookery, including its superior speed and economy. But—sales of new appliances are restricted; factories and materials rightly diverted to our country's war needs. ★ First of all, then, you want to make sure that your gas appliances will last. ★ As a wartime public service, your gas company offers these practical suggestions:

DURATION-IZE YOUR GAS RANGE...

HERE'S
HOW



Porcelain enamel surfaces are like glass; wipe them off *every day*, particularly the burners area. When range is warm, use only a dry cloth.★ Avoid use of harsh cleaning fluids, sharp abrasives or steel wool on enamel.★ With a soft, dry cloth or tissue, wipe up immediately any spilled milk, fruit juices or acid liquids; they stain.★ Don't place wet dishes, glasses or bottles on top of range.

AS YOU'D SAFEGUARD YOUR FINEST ALUMINUM



Wash the broiler compartment and oven occasionally (*when cool*) with warm, soapy water. If food is spilled in oven, wait for bottom to cool, then remove tray and scrub with good cleanser or fine steel wool.★ After oven use, leave door open to air out.★ Remove hot grease before it hardens, or wipe up with dry cloth or tissue.

SAVE FUTURE REPAIR BY GOOD BURNER CARE



Use low or medium flame to avoid excess steaming, spilling over and spattering.★ If burner openings become clogged, clean with stiff brush in warm water and soda.★ Yellow flame indicates gas is not burning properly, and usually calls for expert adjustment. Call your dealer or plumber.

ALL FOUR GAS APPLIANCES DESERVE DURATION-IZING



Later advertisements will offer suggestions on home care of your water heater, furnace and gas refrigerator. If they are not new, we suggest inspection, adjustment or necessary cleaning and repair by your dealer or plumber. So act now while repair parts are still available.



*Keep on Buying
U.S. War Bonds
and Stamps*

MOUNTAIN FUEL SUPPLY COMPANY

Serving Twenty-three Utah Communities
Sales offices in Salt Lake City, Ogden and Provo

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

Roots of common crop plants reach to a depth of several feet: wheat, oats, and sugar beets, five to six feet; barley, three to four feet; and potatoes, three feet.

FRESH pulp discarded as waste from citrus fruits after the juice has been extracted is a suitable food for dairy cows. The minced pulp of both oranges and grape fruit can be preserved by ensilage.

TONS of steel are being saved by using a transparent film of cellophane one-thousandth of an inch thick to increase the effectiveness of fiber cans and cartons. The cellophane is laminated to the fiber, saving sixty to eighty percent of the metal normally used. Lard and baking powder are now being packed; syrups, oils, greases and powdered foods may also be packaged; even concentrated fruit juices have been kept for months in such cardboard cellophane-lined packages. *

ANTS run twice as fast with each rise in temperature of ten degrees Fahrenheit.

WHEN should a parachutist open his parachute for a minimum opening shock? The least shock comes when he is traveling at the slowest speed resulting from the forward speed of the plane added to his increasing speed as he falls down. Because of air resistance, the final or terminal speed of a falling man is 110-120 miles an hour so that the air resistance slows down a man's horizontal velocity as his vertical velocity increases. A parachutist jumping from a plane traveling at 110 miles an hour should pull his rip-cord at two and four-fifths seconds when his speed has reached the minimum of about eighty miles an hour in a direction making thirty-five degrees with the horizontal. The shock at this time is about sixty percent of what it would be if he opened his parachute as he jumps, or if he waited for more than twelve seconds when he has reached his terminal velocity. For a plane moving at 340 miles an hour the best time to wait is seven seconds.

IN northern Canada the greatest enemy of the caribou is the mosquito. The mosquitos kill thousands of caribou in the brief northern summer by clinging to them until the animal drops dead with its thin summer coat completely covered by clouds of mosquitoes.

(Concluded on page 612)

Mother-



Here's What to Do
When Your Child Becomes
A "FUSSY EATER"!

CHILDREN love the distinctive nut-like flavor of Honey Bee Grahams, and because Honey Bee contains only pure, wholesome natural grains and fresh honey, your child gets a wealth of nourishment. In fact, five Honey Bee Grahams with milk actually double the nutritive value of a glass of milk!

So keep a generous supply of Honey Bee Grahams by Purity on hand at all times!

Extra-Nourishing
Extra-Delicious
Extra-Fresh!

TRY THIS
NEW
RECIPE!



HONEY
CREAM SANDWICHES
Mix 1 cup flour, 1/2 cup sugar, 1 tbsps soft butter, 1 sq. melted chocolate, 1 tbsps vanilla flavoring, 1 1/4 tbsps cream and 1 pinch salt to make creamy paste. Spread on Honey Bee Graham crackers.

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for

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Purity Biscuit Co., Salt Lake
Please send my FREE copy of "Cartoon
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Name _____
Address _____
City _____ State _____

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Good quality crops and fair prices fully justify the cost of eradication—so why lose time and the use of your productive land when it may be treated and restored without loss of crop in the process! Then use

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with the aid of a

Mack Anti Weed Gun

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No injury to the soil—no injury to livestock.

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The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1942
VOLUME 45 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUM,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT
OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS strikingly lovely photograph of the Sacred Grove near Palmyra, New York, is by Fellowcrafts Studios, Albany, New York, and is used here by courtesy of William S. Kline.

Do You Know—

How many "firsts" the Mormons may lay claim to in early California history? 620

When the decree of banishment against Roger Williams was finally repealed by Massachusetts? 622

For what kind of humor Will Rogers was noted? 623

What certain frank critics have listed as the assets and the liabilities of the Mormon people? 624

*Who, in early Church history, was called to "build cities and temples"? 630

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



Women Join the "Field Artillery"

as International Harvester Dealers
Teach Power Farming to an Army of "TRACTORETTES"

THE SUN is just over the ridge. Breakfast is just under the belt. The farmer and his helpers sample the breeze as they stand on the back steps, and the farmer says:

"I've got to go into town this morning. Meantime, Emily, you and Ruth might as well start in on the south forty."

Emily? Ruth? Girls? Sure, why not? For Emily and Ruth are Tractorettes . . . and they know their stuff. They'll check their tractors for fuel and lubrication. They'll make those minor engine adjustments they noted mentally last night. They'll roll out early and do a first class job of field work, straight down the rows.

What is a Tractorette?

A TRACTORETTE is a farm girl or woman who wants to help win the battle of the land, to help provide Food for Freedom. She is the farm model of the girl who is driving an ambulance or running a turret lathe in

the city. Like her city sisters, she has had the benefit of specialized training for the job.

Late last winter International Harvester dealers began to train this summer's Tractorettes. The dealers provided classrooms, instructors, and machines. The Harvester company furnished teaching manuals, slide films, mechanical diagrams, and service charts. The girls themselves were required to bring only two things—an earnest will to work and a disregard for grease under the fingernails or oil smudges on the nose.

They studied motors and transmissions, cooling systems, and ignition. They studied service care. They learned to drive tractors. They learned to attach the major farm implements that are used with tractors. And they were painstakingly taught the safe way to do everything.

Today, on their family farms or elsewhere, thousands of "graduates"

are doing a real job for victory. Tractorettes are rendering a vital service. They are doing the farm work that used to be done by the boys who now are flying bombers or riding the slippery, slanting decks of a destroyer.

Their Tractorette training cost them nothing except the energy and intelligence which they put into it. The company conceived and launched the program. Its financial costs are shouldered by both the Harvester dealers and the company.

This fall and winter Tractorette training courses will be broadened to meet new needs as they arise. Thousands of new girls will take the course and join the "women's field artillery" next spring, fit and ready for the every-year battle of the land. Until Victory is won, Tractorette training will continue to be one of the important extra services rendered by the Harvester dealers to the farmers and to the nation.

INTERNATIONAL HARVESTER COMPANY
180 N. Michigan Ave., Chicago, Illinois

- » BUY WAR BONDS
- » TURN IN YOUR SCRAP
- » SHARE YOUR CAR

INTERNATIONAL HARVESTER

Nobody Can Stop LOSS— Everybody Can Avoid It Through INSURANCE

When you come here for insurance you get it, coupled with attentive, experienced service. This is an agency of the Utah Home Fire Insurance Co.

UTAH HOME FIRE INSURANCE CO.

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General Agents
Salt Lake City, Utah

GIVE
Glade's
TRADE MARK REG.
DELICIOUS
PINK AND GOLD
Chocolates

whenever the occasion calls for something special



"If It's Glade's It's Good"

* Your favorite dealer can supply you *

Build faith on every front
Send the "Era" to
men in the Service

TELEFACT

PICTOGRAPH CORPORATION
SCIENCE SERVICE 7.112



ONE OUT OF EVERY 11 EMPLOYEES IN THE U. S.
WORKS FOR THE GOVERNMENT
(FEDERAL, STATE AND LOCAL, BUT EXCLUDING ARMED FORCES)

Exploring the Universe

(Concluded from page 609)

THE mother and the father shearwater birds take shifts of three to five days each taking care of the eggs during the fifty-two-day incubation period. During the days off duty the birds fly to feed in the Bay of Biscay and return, a total round trip, straight-line distance of twelve hundred miles.

THE growth of various rot fungi on McIntosh apples can be controlled by introducing one to two parts per million of ozone into the storage room for one to two hours daily, it has been discovered at Cornell University.

BECAUSE the nerve impulses to the brain travel at about four hundred feet per second, Haldane and Huxley suggest that a man hit by a car going at eighty miles an hour will probably feel nothing because the brain is destroyed before the message can be sent to the brain from the skin.

A KITCHEN range has been developed which has a glass door, a glass-lined oven, and a clear-vision top.

MINERS in England at the Manvers Main Colliery are getting artificial sun baths by a radical new method. After their shower-baths the miners get on to a conveyor belt which carries them along a corridor under mercury vapor lamps to the lockers for their clean clothes. Sufficient radiation is given to keep the men in good health.

DOUBLE-HILL planting of tomatoes has been found by the Utah State Agricultural College Experiment Station to reduce greatly the loss of plants by beet leafhopper attacks and transmission of curly-top disease. The increased yield paid for the extra plants needed even under light infestation.

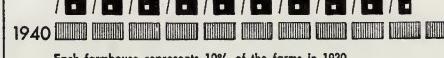
MILK cans are cleaned faster with a new method and hence save metal by fewer cans doing more work. The steam used in cleaning is acidified with gluconic acid. Alkaline cleansing agents are no longer necessary.

VITAMIN C, given in large doses, can prevent heat cramps and heat exhaustion. This vitamin has also proved effective in the treatment of heat prostration, according to Dr. J. H. Foulger.

TELEFACT

PICTOGRAPH CORPORATION
SCIENCE SERVICE 7.82

FEWER FARMS—LARGER SIZE IN THE U. S.



Each farmhouse represents 10% of the farms in 1930
Each section represents 10% of the farm land in 1930

Copilco—

ANCIENT BURYING GROUND

By CHARLES E. DIBBLE
Roosevelt Fellow, Institute of International Education

ONE of the earliest known cemeteries on the American continent is located under a thirty-foot lava cap on one edge of the Valley of Mexico. The site is known as Copilco, and the culture of the people is referred to as the "Archaic." That the dead were actually interred at Copilco and not accidentally killed by the lava flow is evidenced by the fact that the remains are not only covered by the lava cap but also by a layer of earth baked black and red by the glowing lava.

The people who buried their dead



THE LAVA CAP AND ENTRANCES TO THE ARCHAIC BURIALS AT COPILCO, MEXICO.

at Copilco were agriculturists, for we find their grinding stones and pottery containers. An abundance of figurines suggests the worship of some divinity or divinities associated with fertility or agriculture. Indications of clothing on the figurines and numerous spindle whorls attest a knowledge of spinning and weaving. In all, the picture is one of a culturally advancing people.

Archaeology dates the Copilco culture about two or three hundred years before Christ. Recent geological methods may give a more accurate dating of these early people. When the lava flow cooled, the atomic structure of the lava was orientated in accord with what was then magnetic north. By measuring the deviation between magnetic north when the lava flow cooled and present-day magnetic north, geologists hope to tell us in terms of years when the lava flow cooled and when the archaic people were forced to abandon this part of the Valley of Mexico.



Sample Heinz Baby Foods Yourself—Notice The Fresh, Natural Flavors—The Tempting Colors And Smooth, Full-bodied Textures! No Wonder Babies Relish These High-Quality Dishes!



When baby is ready for strained foods, give him Heinz! Choice fruits, vegetables, meats and cereals are cooked scientifically — vacuum-packed in enameled-lined containers. Vitamins and minerals your youngster needs for health and growth are retained in high degree. Tempting flavors and colors are also captured. There are 17 savory kinds for you and your baby to choose from!



Bridge the gap between strained foods and family meals with Heinz 12 Junior Foods! They're designed to furnish runabout babies with unstrained, mildly seasoned and highly nutritive foods. Prepared to special recipes and packed in protective enameled-lined containers, Heinz Junior Foods include main dishes, vegetables and desserts—every one a joy to toddlers!

THESE TWO SEALS

57



MEAN PROTECTION FOR YOUR BABY

HEINZ BABY FOODS

BACKED BY A 73-YEAR QUALITY REPUTATION

KEEP 'EM SHINING!

Wooden steps or cement. Here's the finish. Tough. Made to walk on. Scruffs can't hurt it. Big choice of cheerful colors!

Fuller PORCH AND DECK PAINT

This week-end fix up your STEPS!



CRACKS & NICKS ARE EASY!

Super-patcher for steps and walks. Just mix with water, then apply. Low cost.

Best yet for looks and safety.

FULLER STUCCO PATCHER



**PROTECT
WHAT YOU HAVE.
MAKE IT LAST!**

WHERE STEPS MEET HOUSE

Guard outside seams from moisture, insects, dirt. Made for the job. Inexpensive. You can paint right over it!

PIONEER ELASTIC CEMENT

PROTECT THEM!

YOUR OUTSIDE DOORS

Give them lustre! Just the finish to face rain and sun. Stays bright. Long wearing.

FULLERSPAR VARNISH

YOUR LIGHT FIXTURES

Brighten up those rusty, outside fixtures. Keep them useful, keep them pretty!

DECORET ENAMEL



Looking Back at ANCIENT AMERICA

By DEWEY FARNSWORTH

RUINS OF TENOCHITLÁN

Across the street from the cathedral in Mexico City are found these ruins of the ancient city of Tenochtitlán. In 1325, a roving Aztec tribe was led to this spot. The legend says that their sacred eagle with a serpent in its talons, perched upon a cactus plant. This they interpreted as a sign that they were to stop their wanderings and settle down. So they built Tenochtitlán — a magnificent city which flourished until the coming of the Spaniards, who completely destroyed it in 1521 and replaced it with the Mexico City of today. However, there still remain evidences of the former city in the ruins seen in the picture, and hieroglyphics, serpent-head carvings, etc.



PYRAMID OF TENAYUCA

About six miles northwest of Mexico City stands the pyramid of Tenayuca, unique in its form. It is built of cut stones and cement with its ornamentation, having fifty-two carved serpent-heads on each of the four sides, which are said to represent a cycle in Aztec time. The calendar of these ancients contained twenty calendar months to the year with twenty days to each month and a closing period of five days left over. Hence, they believed all the bad luck of the year was crowded. The years were divided into cycles of fifty-two.

The legend says that all debts were wiped out and a new start was made at the beginning of each fifty-second year.



TIKAL

Buried in the brush of Central America is Tikal, the most extensive of all known Mayan cities, being thirty-five miles long and eighteen miles wide. Located on great highways leading to and from it in every direction.

The unit in laying out the city was the quadrangular plaza around which clustered the temples and dwellings of the priests and ruling classes. These are all that comprise the city today, for the houses of the common people, people, constructed as they were of wattle and daub, with palm-leaf roofs, have ages ago become an integral part of the forest floor.

At the height of its glory, Tikal probably contained a population of one million people, having expanded century by century till it had grown to the gigantic proportions which it had attained at the time of its deserton by its inhabitants, the cause of which still remains a mystery. For sheer grandeur and magnificence, Tikal is unrivaled.



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WARDROBE! DURATION FASHIONS
IN FINE 100% WOOL



Gabardine shirt-waist in blue, tan or red.
9 to 15 10.98

Sportslight balmacaan in wool and camel hair.
9 to 17 25.00

Alice Carol
classic, brown,
green, tan, red.
9 to 15 19.98

so flawlessly classic, you'll love them years from now!

They're fall's first choice for every careerist, every smart college girl!! They hold first place in well-planned wardrobes because they're so flawlessly classic, so universally becoming, so tirelessly wearable. You'll not only live in them hours-on-end, but season after season, year after year . . . and the quality of their superb fabrics assures you that they'll never lose those smart lines you admired so much the day you bought them. . . . Deb Shop—Second Floor

R. F. D. shoppers! you too can enjoy wearing smart, quality fashions that will last! open a ZCMI charge account by mail, let Margot Manners shop for you as wisely as you would for yourself.



A SUPERB HOTEL



IN SAN FRANCISCO

Convenient to business, social, shopping and theatres. Single from \$4 • Double from \$6 Suites from \$10 • A generally lower scale of rates for long term occupancy

THE Palace HOTEL

Edmond A. Rieder
General Manager

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OF YOUR
TYPEWRITER

You NEED your typewriter! But the Government, the armed services, and manufacturers of war supplies need typewriters too!

That's all right . . . you can make your typewriters last longer by letting us take care of them. Call us today. Our Royal-trained and Royal-approved service will make your typewriters run smoother and easier . . . and they will require less servicing and fewer repairs.

Call us too, for Roytype ribbons and carbon paper—made and guaranteed by the Royal Typewriter Company.

**Royal Typewriter
Company, Inc.**

169 East 3rd South Dial Phone 4-3525
Salt Lake City, Utah

•—WHY—•

LATTER-DAY SAINTS CAN AFFORD TO GO ON MISSIONS

By MONTE L. BEAN
Of the Seattle Stake Presidency

DURING the financially depressed years in the 1930's, we occasionally had the charge hurled at us that our Church missionary system keeps the Mormons broke. I have defended this charge before and do now again. It is wrong, unwarranted, and cannot be substantiated by facts. Latter-day Saints can afford to fill missions and should consider it a great honor to be judged worthy of being called.

Consider these facts and figures in deciding for yourself whether a mission is a financial hardship or not. President David O. McKay in the Monday morning session of our last semi-annual conference presented the following facts and figures: There were an average of twenty-one hundred eighty (2,180) full-time missionaries serving during last year. The average expenditure per month was thirty-two dollars and fifty cents (\$32.50). Therefore the amount spent by missionaries and their families for a twelve-month period was eight hundred fifty thousand two hundred dollars (\$850,200.) This same number of missionaries might have earned an average of seventy-five dollars (\$75.00) each per month during the year. These possible earnings amount to one million nine hundred sixty-two thousand dollars (\$1,962,000) per year. In addition to this, friends through the ward organizations contributed seventy-six thousand two hundred fifty-five dollars and fifty cents (\$76,255.50) at farewell parties, etc., for the benefit of the missionaries. Accordingly all of the missionaries and their families and friends spent a total of two million eight hundred eighty-eight thousand four hundred fifty-five dollars and fifty cents (\$2,888,455.50) for missionary work last year. (*May Era*, p. 296)

The above impressive amount might be considered a formidable figure to the outside world. However, if it were ten times that amount it would be as willingly and graciously expended by Latter-day Saints. Again may I remind you

that a mission is the grandest single experience that can come into the lives of our young people. And it is the soundest investment we as parents can make for our children.

It might, however, startle you to know that Church members, as a whole, have made no sacrifices but have actually saved several times the missionary expense just by being members of the Mormon Church. Do you know that the average consumption of tobacco in the United States is over six and three-fourths pounds (6 3/4 lbs.) per man, woman, and child per year? This is equal to approximately eight dollars (\$8.) per person per year. There are on record as of December 31, 1941, eight hundred ninety-two thousand and eighty (892,080) Church members. The tobacco-saving alone, amounts to seven million, one hundred thirty-six thousand, six hundred forty dollars (\$7,136,640) to Church members.

Do you also know that the consumption of beer in the United States is about five and a half (5 1/2) cases per capita, averaging sixteen dollars fifty cents (\$16.50) per person per year. Thus we as Church members have another saving of nearly fifteen million dollars (\$15,000,000.) per year. It is difficult to get authoritative figures on other alcoholic beverages such as straight alcohol, whisky, rum, gin, etc., but the combined amount consumed would certainly exceed the consumption of beer alone. Therefore the saving to us would at least equal another fifteen million dollars (\$15,000,000.).

To these amounts add the saving made to Church members on coffee. The national consumption was over fifteen (15) pounds per capita last year or about four dollars fifty cents (\$4.50) per person. This saving amounts to over four million dollars (\$4,000,000.) and doesn't include tea.

The above savings to members of the Mormon Church totaling over forty million dollars practically dwarf the missionary expenditures

(Concluded on page 647)



Photograph by Jeano Orlando.

Farewell, Summer

By EDNA S. DUSTIN

THE Sun cupped his chin on the mountain sill
And watched aging Summer descend the hill.
With her stooped shoulders wrapped in a paisley shawl,
She stalked sedgy swamps where the wild geese call.

HE watched her enter the garden gate
And pause to rest, so he did not wait
As he knew she would lazily doze for hours,
Her starched apron brimming with bright autumn flowers.



Which is your husband's shirt?

Pity the poor man
who's forgotten what a white
shirt really looks like. And pity
the wife who washes with a lazy
'half-way' laundry soap.

What a difference Fels-Naptha's two
thorough cleaners make in homes like this.
No grease or grime can be ground in too deep
for gentle naptha and golden soap to reach and
loosen. No garments need be ruined by rubbing
when this 'team' is there to whisk the dirt away.
If you've been struggling through wash-
day with weak, 'half-way' soap, it's high time
you changed to golden Fels-Naptha. Then you'll
see clothes completely clean and sweet. Shirts
and linens gloriously white. No more aching
arms and back and, if you use husky
Fels-Naptha Chips, no sneezing—positively!

—Next washday
do your wash
the Fels-Naptha way.



OLD TESTAMENT

Curiosities

1. In the Bible account, where was the voice of God first heard by human ear?
2. In what city was a forty-day fast proclaimed?
3. What is illustrated by a dish wiped and turned upside down?
4. What Bible city was known as the city of palm trees?
5. What city was destroyed and, according to prophecy, never again inhabited?
6. Where is it recorded that Israel was to be God's chosen people forever?
7. At what seaport town was assembled the largest navy of Bible times?
8. What city, for its beauty, was once known as "the glory of kingdoms"?
9. What reward does the Bible promise a man diligent in business?
10. What is a nation's glory?
11. On what mountain was Solomon's temple built?
12. What conquered city became a field of salt?
13. Why was Zion (Jerusalem) called the City of David?
14. What mountain was purchased by a king of Israel upon which to build a city?
15. On what mountain was a blessing for obedience promised upon the children of Israel?

(Answers will be found on page 647)

BAD BUSINESS

"The brewers 'sampling at customers' expense plan with which the war department has unwittingly been an accomplice," says the American Business Men's Research Foundation, "is proceeding according to plan."

The plan, as officially announced by the brewers, is a means "to cultivate a taste for beer in the millions of young men in (army) camps"—(and resulting) eventually in these soldiers becoming the largest beer-consuming section of population.

Last year an average of 400,000 more barrels of beer per month were sold as compared with the year 1940.

This year the rate of increase has been 649,119 barrels a month, from January 1 to May 30 inclusive.

No attempt has been made by officials to ascertain how many of the inductees are total abstainers or how long they continue to be under the "open beer barrel" policy of our camps.

The general public reaction, however favorable the plan seems to the brewers, has been decidedly negative. The most important indication has been the spectacular increase in petitions favoring restriction of sale now flooding both houses of Congress.



The Editor's Page

Sentence Sermons

By PRESIDENT HEBER J. GRANT

THIS is a world of rush without regard to consequences. It seems that all who are weak must stand aside and give room for the strong. There is nothing that is more pleasing to me than to contemplate the fact that we are all going to a place where true worth and honesty are all that will count in the day of reward. Those who in this world seem to have all things their own way will be under the necessity of selecting a rear seat in that day.

* * *

No nation can, as a nation, turn against the plan of life and salvation when it is offered to her people and continue to prosper.

* * *

Above all things on this earth I desire the advancement of God's kingdom, and I sincerely hope and pray this desire may always fill my heart.

* * *

I do try to feel another's pain, and to aid all that I can to lessen it, and I pray to God that my feelings in this particular may never change.

* * *

My experience is that faith is really a gift of God and that men who have sufficient faith to trust in God come out of difficulties financial and otherwise in a most miraculous way.

* * *

Wealth, knowledge, everything gained is of no more value than a soap bubble if there is not a foundation upon which to build a moral and honest character.

* * *

Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you.

* * *

Home is not a house, no matter how large or how grand it may be, but home is where love and contentment dwell, and to the Saints where the good Spirit dwells.

* * *

Neither business nor politics brings the happiness that one and all experience in laboring for the good of their fellows, and in trying to bring souls to a knowledge of the truth.

* * *

Never make a dollar that you do not pay the Lord His share of it, and be liberal with your offerings to the poor, and in all good works, and you will be happy and God will bless you.

Let us all do the will of our Father in heaven today, and we will then be prepared for the duty of tomorrow, and also prepared for the eternities to come. Never forget that it is the pearl of great price—life eternal—for which we are working.

* * *

I plead with you all never to allow yourselves to fall into the error of measuring the blessings of our Father in heaven by the financial success or failure which may come to you. It has been said that God must have supreme contempt for wealth, judging by many of those whom He allows to have it in great abundance.

* * *

We have eternal souls to save and only those who shall save their souls shall be counted successful when the Lord makes up His jewels.

* * *

My faith is such that I could lay down all that I possess sooner than ever depart from the Latter-day work. I value all things as nothing in comparison with having the Spirit of God to guide me.

* * *

I have personally had sufficient experience to know that many times the very things that to me seem most hard and contrary to justice and reason, have, in the course of time, proved highly satisfactory and of great value.

* * *

Some of the best educated men and women I have ever known have been those who have had but little chance to go to school. Life is an education—that is, we can get an education in the ordinary affairs of life and learn from books as we go along. Schools are all right, but to learn to do what is right and to love and serve the Lord is the one great object for which we have come on this earth.

* * *

Hardships develop men, communities, and nations; success and ease are the forerunners of decay and failure.

* * *

If we as Latter-day Saints will do our duty in regard to temple work, we will accomplish all the Lord desires we should accomplish, and what we are unable to accomplish ourselves He will cause even the enemies of His work to accomplish for us.

* * *

There is no work on earth so grand and glorious or that will bring the same reward not only in this life but in the life to come, as laboring for the salvation of souls.

SAM BRANNAN AND THE MORMONS IN EARLY CALIFORNIA

EDITOR'S NOTE

ALTHOUGH only a young man, Paul Bailey, the author of this historic study, to be serialized in the pages of the *Era*, already has two published books to his credit: *Type High and For This My Glory*, the latter of which was on the M. I. A. reading course for 1941-42.

Paul Bailey has evidenced that he has the stuff of which great writers can be made, for he is an indefatigable researcher and a painstaking reviser.

In addition to his writing, which he declares he cannot let alone, he is known on the Pacific Coast as an expert in advertising and trade typography. He is married, the father of two fine sons, and an active elder in Garvanza Ward, Los Angeles.

PART I

SPRAWLED along the southwest coast of North America lies a fabulously rich and favored strip of summered earth. A land both coveted and lauded in superlatives from the galleon days of Cabrillo down to the latest fulmination of dollar-baiting chambers of commerce in any one of its present rich cities. One basic pride to any true Californian, and a deathless lure to confirmed romantics, is that state's amazing and seemingly inexhaustible font of historic lore. From breech-clad Indian to Spanish grande, from swaggering argonaut down to the latest movie premiere, there can be no denying the pulsing glamor of that land.

Books have fattened on the exploits of Kearny, Stockton, and Fremont and their deeds-of-arms which gave California to the American republic. Exciting are the tales of red-shirted miners who grubbed the earth of the mother lode country in search of wealth. Even to those prosaic but essential folk who turned its rich soil to the husbandry of men, has come a deserved measure of praise. No thinking mortal can fail to acknowledge the beauty, the heroism, the color of any part of the glorious drama of our great west—least of all Mormons, who were instrumental in writing much of it. In the mutual affairs both of California and the Latter-day Saints, there stand

By PAUL BAILEY

the deepest bonds of sympathetic interest. To that great state, Mormonism acknowledges a peculiar debt of gratitude. And, conversely, the Saints had more fingers in California's historical pie than most people are even remotely aware.

A discerning probe of California lore will reveal how singularly important are the parts which Mormons have played in the drama of the Pacific slope. Our people witnessed the first American flag over Yerba Buena. Our Battalion boys built the first flagpole in Pueblo de Los Angeles and draped it with the Stars and Stripes.¹ Earliest Anglo-Saxon colonizers under the new flag were Mormons. Mormon picks laid bare the gold which plunged a world into the delirious frenzy of 1849. It was Mormons who changed the *ranchos*' idle acres to the richest agricultural section in the world. From the day California ceased to be a forgotten province of indolent Mexico and became a part of this nation—in every step of its growth to the present—Latter-day Saints have played distinguished and noble parts.

In return, California has ever been to our people a tolerant friend. No place, outside of Utah, or the cradle of its restoration, does Mormonism hold more sacred in recollection than the broad slopes of the Pacific. California was first to receive the Mormon expatriates from the eastern expulsion, and was early to provide a welcome haven to those destitute sufferers in the name of religion.

Wherever Latter-day Saints have chosen to sojourn—Utah not excepted—the record of intolerance and open persecution seems to have repeated itself. Apparently only in one spot have Mormons lived and been permitted to work out their peculiar pattern of life unmolested—and that is California. In its relations with Latter-day Saints, no black pages of persecution or violence have ever been written against



SAMUEL BRANNAN.

WOODCUT FROM SOULE'S "ANNALS OF SAN FRANCISCO," INGERSOLL COLLECTION, COURTESY LOS ANGELES PUBLIC LIBRARY.

that land. No betrayal of trust or insidious chicanery have darkened the record. California has always been a friendly refuge.

But the story of Mormonism in California, while of utmost interest and importance, is perhaps the least understood of all the historical phases connected with the rise and growth of the Church in America. The turbulent beginnings in New York, Ohio, Missouri, and Illinois; the epic plains journey to Utah; the Church's march to destiny in the valley of the Great Salt Lake; all these have become a familiar and laudatory part of Mormon heritage. We know them, the world knows them, and we can lift heads proudly and unashamed in the recital of our past. And yet neglected, almost doomed to obscurity, lie some of the brightest pages in our book of remembrance.

ON March 7, 1835, one hundred Mormon laborers knelt beside the unfinished walls of the Kirtland Temple, to receive a blessing from the Prophet Joseph Smith in acknowledgment of their unselfish labors in constructing the first house of the Lord in this dispensation.² Among those horny-handed toilers

¹La Reina, *Los Angeles in Three Centuries*, p. 41.

²*Journal History*, March 7, 1835.

was a lad of fourteen, with wavy black hair and brooding eyes. He was young Samuel Brannan, from the nearby town of Painesville, Ohio, and but recently from Saco, Maine.

Two years previously Samuel had come to Ohio with his elder sister, Mary Ann, and her husband. His brother-in-law had taken up a fertile homestead in the booming region fronting the south margin of Lake Erie. Samuel had heard the magnetic voice of Joseph Smith crying tidings of the Restoration in that wilderness. Against many pleadings he had taken up Mormonism.

As was the custom of those who would learn a trade, Samuel was bound out to the town printer of Painesville as an apprentice. But, whenever time allowed, he journeyed the few miles to Kirtland to fling his strong, young muscles into the thrilling task of building the great temple rising in the Prophet's town.

Little did this dark-eyed neophyte, kneeling to a prophet's blessing, realize the exciting page of history he some day would write for his Church on the legendary shores of the Pacific. Little did he know that the destiny of his own acts would bless and bruise the cause to which he now rendered such commendable faith and homage.

In early manhood Samuel Brannan purchased his time as an apprentice, and turned his abilities as journeyman printer to the fulfilment of a restless ambition for travel. At Indianapolis he promoted a newspaper—and failed. In New Orleans he joined his brother, Thomas, and there commenced publication of a literary weekly. Misfortune stalked him there as well. His weekly col-

lapsed for want of support; Thomas died of yellow fever; and Samuel fled the scene of his double tragedy.

In New York City the wandering printer employed his talents and turned his energies toward the Church. There his practical eyes saw immediate need for a periodical devoted to Mormon interests. William Smith, brother of the Prophet, then on a mission to the New England states, concurred with Samuel's views, and the two of them traveled through the eastern churches soliciting financial aid for *The Prophet*, a folio, to be published in New York.

William Smith, to an unfortunate degree, lacked the stalwart qualities of his brothers, Joseph and Hyrum. Samuel Brannan likewise possessed certain weaknesses of character which, uncurbed, could only lead to disaster. In their tour of New England, both young men were guilty of acts and indiscreet utterances which brought down upon their heads a deserved rebuke from Wilford Woodruff, who at the time was sojourning in New York preparatory to his mission to the British Isles. In several revealing letters Apostle Woodruff specifically made charges to the Council against the two men.*

Wilford Woodruff sailed to Europe; William Smith returned to Nauvoo; and Parley P. Pratt arrived in New York. Samuel Brannan's publishing venture at last commenced to bear fruit. Under sponsorship of Apostle Pratt, a press was installed at No. 7 Spruce Street, and soon was issuing *The Prophet*.

When, to the jaunty young printer, all things seemed resolved into peace and serenity, from Nauvoo came word that the Prophet and the

*See letters extenso, *Journal History*, Oct. 9, 22, Dec. 3, 1844.

Patriarch had suffered brutal martyrdom at the hands of a mob. Close on the heels of this tragic disclosure came news that Samuel Brannan and William Smith had been disfellowshipped from the Church.[†]

Smarting under this abrupt fall from grace, Samuel Brannan resolved to answer charges by a personal visit to Nauvoo. On May 23, 1845, he presented himself before the Council with fervid plea for reconsideration.[‡] Conscious of his eternal loss, he begged most desperately for a return of his rights and standing as a true Latter-day Saint.

The position of the Twelve at that time was by no means comfortable. Saints were being driven frantic by mob acts, and the worried leaders were faced with the problems of completing the Nauvoo Temple and accomplishing a wholesale evacuation of the Church from Hancock County. In the midst of such worry and travail, they found both the time and heart to temper justice with mercy. With true Christian charity, Samuel Brannan was reinstated to fellowship as an elder in the service of the Church.

With renewal of faith, his talents again were enlisted to the cause. He was to return to New York. In place of *The Prophet*, now suspended, he was to establish a new periodical, devoted to the interests of the Church and those Saints in the east. The name chosen for this new venture was *The Messenger*.

Humbled by his experience, rich in the spirit of his new charge, Samuel Brannan hurried eastward. On

(Continued on page 663)

[†]*Ibid.*, April 10, 1845.

[‡]*Ibid.*, May 23, 1845.

THE NEW YORK CITY WATERFRONT ABOUT THE TIME THE "BALTIMORE" Sailed for California with SAM BRANNAN AND TWO HUNDRED THIRTY-EIGHT SAINTS ABOARD.



A NOBLE OUTLAW

If it were possible for us to take hold of the lengthening chain of the centuries and walk into the cloudy past to a period of time three hundred years ago we would behold a tragic drama being enacted in Massachusetts. The chief actor on that part of the world's stage was Roger Williams, and he played a noble part.

Roger Williams was born in Wales about 1600. He was the founder of Rhode Island, in which colony he died, probably in March or April, 1684. The Narragansett Indians trusted this statesman-colonist as their friend. Mr. Williams founded the first Baptist church in America. He was a fearless and able advocate of religious toleration, freedom of conscience and religious liberty, truly a great and a good man. In the year 1635, Roger Williams

By
CHARLES A. CALLIS
Of the Council of the Twelve

*Photographs by William H. Reeder, Jr.
President of the New England States
Mission*



ROGER WILLIAMS SPRING



ROGER WILLIAMS MONUMENT

was a minister at Salem. The Massachusetts Bay Colony thought it necessary to banish him out of their jurisdiction "as his views of church government and fantastic notions about freedom of conscience and religious liberty were regarded as unscriptural and dangerous."

Roger was banished and ordered to leave the colony. The exiled man found his way on foot to the Seekonk Plains where he passed the winter with the Indians.

A few months later he, with five companions, crossed the Seekonk River in a log canoe and landed in

through the motion of making amends when on April 30, 1936, three hundred years after the expulsion, the following resolution was approved:

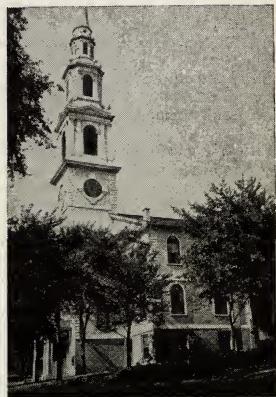
ACTS AND RESOLVES OF MASSACHUSETTS, 1936, Chapter XI, page 610.

Resolve providing for the revocation of the sentence of expulsion of Roger Williams passed by the General Court of Massachusetts Bay Colony in sixteen hundred and thirty-five.

Resolved, That, in so far as it is constitutionally competent for the General Court [legislature] to revoke the sentence of expulsion passed against Roger Williams by the General Court of Massachusetts Bay Colony in the year sixteen hundred and thirty-five, the same is hereby revoked.

Approved April 30, 1936.

Of course in the minds of the enlightened, religious, liberty-loving people in New England the decree



ROGER WILLIAMS CHURCH

Providence, where he founded a religious society said to be the oldest church of the Baptist denomination in America.

Mr. Williams, however, continued to be its pastor for only four years when he withdrew, not only from his official relations but also ceased any longer to worship with his brethren, having come to the conclusion that there was:

. . . no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor could there be, until new apostles were sent by the great head of the church for whose coming he was seeking.¹

A decade ago one of the biographers of Roger Williams wrote:

Yet to this day he stands as an outlaw in Massachusetts, the decree of banishment never having been repealed.

The old Bay State, however, went

Picturesque America, pp. 494-502.

CAPITOL WITH WILLIAMS' STATUE ON DOME



of banishment had been annulled for generations.

In the spirit world, where the God-given powers in man find continuing expression in holy work, Roger must have smiled when this tardy legislative vindication was given him.

Time and God give just judgment. In its ceaseless and undeviating course this infallible judgment vindicates the wronged and misunderstood of the yesterdays. The seal of approbation replaces the act of condemnation. The exile of the long centuries is given a niche in the Temple of Fame.

The OFF-COLOR STORY

AN informal speaker before a group of men can usually silence all competitive, over-the-table chatter by merely indicating that he is about to tell a story. For some inexplicable reason, one senses that this story is to be off-color. It seems almost incredible that there could be such an interest in this Rabelaisian buncombe and, yet, it is almost everywhere to be observed.

Happily, most of the important service clubs of the country, at least inferentially, have put their respective memberships on notice that low-brow sex stuff is not in order. There is a great natural interest in sex. In one phase or another, it is possibly the subject of more frequent discussion than any other thing. Unfortunately the very word itself, speaking generally, seems to have a negative connotation.

THE TREND

The following episode indicates the interest-trend among certain groups of Americans:

There was within the last month an incident of a west coast salesman who attended in New York a national convention at which many impor-

By EARL J. GLADE

Immediate past president, Salt Lake Chamber of Commerce; past president, Salt Lake Rotary Club



IF THERE IS AN AILMENT FOR WHICH THERE SHOULD BE A PERMANENT QUARANTINE, IT IS SURELY THAT FORM OF HOOF AND MOUTH DISEASE WHICH SEEKS TO MAKE IT IMPOSSIBLE FOR SOME PEOPLE TO DISTINGUISH BETWEEN HUMOR AND VULGARITY.

tant business men were present. His duty was to bring back a report of the gathering to his associates at home.

En route westbound, after the convention, he was invited to stop off and address the Salt Lake City chapter of this national group and to explain the features that had been stressed. This program number was extensively publicized by the Utah organization.

Came the eventful evening—a wonderful dinner—a splendid group of men.

Although no time restrictions were placed on the guest, apparently the only tangible item he could recall from this three-day convention was a sex story. The rest was a blur. The speaker, however, seemed to feel that he had been very observant. Fortunately, the balance of the local program was so good that the visitor's faux pas was completely buried.

After the meeting the general sales manager of a great electric house was overheard to remark to one of the local members: "Don't kid yourself. You were not the only one who nearly passed out. Three thousand

miles there; three thousand miles back, for that! What a let-down!"

THE MASTER OF CEREMONIES

At a recent gathering of an organization in a certain western city, practically every member on the program was introduced by the presiding officer with an off-color story that had no relevance in the world to what or to whom he was presenting. Nothing could have been more foreign to the program material! Yet the person in charge thought he had done a masterful job, and I presume some of those who attended felt that a presiding officer should work that way.

In the audience were several boys about thirteen years of age. They evidently were from homes of culture and refinement. They could not believe their ears.

This master of ceremonies did not content himself by getting down into the gutter. No, he pried up the man-hole cover and slid right down into the sewer.

Once or twice he tried to swerve over to the sublime, but it would not work. The audience had his number and could not hear what he was trying to say, as his other stuff was still sloshing around in their ears.

It is well to remember that it does

not take skill to tell a sex story; any low-brow can do it. However, a clean, clever anecdote, brilliantly presented, can be infinitely funnier; it can be listened to without apprehension, and it can be both told and heard with enjoyment and delight.

WILL ROGERS POINTED THE WAY

Contemplate the fondness with which Will Rogers is remembered. Will was the American who could "lay 'em in the aisles" and still be as clean as a new pin. No one ever accused him of being effeminate. No

(Continued on page 661)

WHAT OTHERS THINK

By J. ORVAL ELLSWORTH, Ph.D.

Dean of Commerce, Texas Technological College,
Lubbock, Texas, and 1941 Summer Term Professor
of Economics at Brigham Young University.

WHAT do qualified people who are on the outside really think of the Mormons? Most members of the Church have pondered over this question. Most of what we hear is complimentary. Some people would naturally hesitate to express their real opinions were it other than favorable. As a result we are prone to conclude that we are the best people on earth, and in us there is no guile. Upon second thought we know we are not perfect and that improvement is possible only if we know our liabilities and limitations.

A sincere desire to know the unbiased opinions of other people regarding the Mormons suggested a brief study of the subject. A personal letter was written to nationally known scientists, educators, and lecturers who were known to have taken part as faculty members of the various summer schools held in Utah. Replies were received from twenty-five such inquiries.

To avoid any possible influence of bias, a colleague of the writer of this article signed the inquiries. In the letter, the writer said: "I have no affiliation with the Mormon Church." The following questions were asked:

What do you consider the two most outstanding characteristics of the Mormon people?

First, the trait which you regard as an asset, or which reacts to their advantage.

Second, the trait which you regard as a liability, or which reacts to their disadvantage, and which reflects their weakness.

The foregoing may be considered from a moral, intellectual, spiritual, or physical standpoint.

The replies have been compiled and exact quotations used. Some of the writers asked not to be quoted; hence, no names are used. The numbers following the quotations refer to the number of the author of the statement, a list of which has

been arranged for the purpose of identification and is available.

The characteristics considered as liabilities will be given first, followed by the assets.

LIABILITIES OF THE MORMONS

I CONSIDER a liability . . . their apparent credulity with respect to the Book of Mormon. Of course it is possible that they would not have developed their economic virtues to such a high degree were it not for the inspiration which they derived from a reverent reading of the Book of Mormon. If that were true, I should be inclined to justify what I have called their apparent credulity. I am not, however, convinced that it is impossible to develop and retain these economic virtues on some other basis. (No. 1)

Comment: The author of the above statement refers to the acceptance of the authenticity of the Book of Mormon without so-called adequate external evidence. We can readily catch his point of view. The circumstances associated with the appearance and mission of Moroni can be understood only by the "Spirit of God which is in him." The acceptance of the story of Joseph Smith and the Book of Mormon is at the very heart of Mormonism and without it there would be no such group of people. The "economic virtues" were the fruits of persecution, faith, and devotion resulting from the genuine conviction of the truthfulness of the message.

The only liability which they have still to struggle against is the recollection of the practice of plural marriage, which was given up, I understand, about 1895. If it had not been for the chance introduction of polygamy, the Mormons would have long

ago had general recognition as an exceptional group of people. On the other hand, probably the persecution which the early Mormons suffered as a result of their belief and practice of plural marriage resulted in making them the selected group of courageous and determined people which they were. (No. 4)

Comment: Those of us whose grandparents lived in polygamy understand the quality of faith, complete devotion, and religious obligation with which they lived, and we admire their courage, sacrifice, and conviction. Plural marriage was mostly an excuse used by early enemies of the Church in an attempt to justify their acts in the campaign of Satan to destroy the restored gospel of Jesus Christ and His Priesthood.

I am puzzled to understand how people, such as I have just described (See quotation 5 under assets) can cling to and profess to believe the tradition relative to the origin of their religion. (No. 5)

Comment: Without the "tradition" and faith in the origin of the Church of Jesus Christ of Latter-day Saints as Joseph Smith gave it to us, we would have no Church, for truly it would then rank as a colossal fraud which no reasonable person could accept. The restoration of the gospel cannot be understood by man's limited reason alone. Faith, resulting from genuine prayer, makes Mormonism reasonable.

First, their cultural isolation, partly geographic and partly due to the influence of their hierarchy; second, the severe economic burden which the Church imposes upon its members. (No. 6)

Comment: The author of this



OF THE MORMONS

statement refers to the absence of the democratic practices of nomination and election of leaders so common to many groups. He did not understand the accepted function of inspiration, prayer, complete devotion, and usually personal sacrifice associated with positions in the Church. The function of the Priesthood and its place in leadership cannot be understood by one not participating in it.

The "economic burden" of tithing and contributions for buildings, etc., is not termed a burden by those who take an active part in the Church. Such payments are burdens only to those who do not pay them.

They follow their Church too closely in politics, which may be for their own protection, but it does not make for separation of church and state which is most desirable in this country. (No. 8)

Comment: The great majority of Church members have never heard politics mentioned by Church leaders except as an urgency to utilize the franchise we possess. Governors of Utah have included not only Democrats and Republicans but also a Catholic and a Jew.

The outstanding defect of Mormonism, in my opinion, is the exceeding wealth of the Church. How wealthy it is, nobody knows, no Mormon knows, but I found a nagging curiosity about it everywhere in the Rocky Mountain States. The Church hierarchy is the Church visible representative on earth of the Church invisible in heaven, responsible in the last analysis only to the spiritual commonwealth beyond and above time and eternity. The only question in the mind of Mormons about this fundamental belief concerns the wealth of the Church on earth. I can well imagine that sooner or later the exceeding wealth of the Church will develop jealousies and conflicts within. But that is only a guess, of course. (No. 9)

Comment: The Church of Jesus Christ of Latter-day Saints was reconstituted by the Master for the good of the people. The property of the Church belongs to the members of the group. It is for their use. True members delight in the physical

blessings of God and pray for wisdom to administer wealth for the good of all people. Active members have not time to concern themselves with such problems as the wealth of the Church.

Conservatism is one of their weaknesses. (No. 10)

Comment: We believe wisdom dictates not to act when in doubt and that adherence to the principles which God has revealed to His servants are sufficient for the salvation of all men. When additional truth is given by the Priesthood, members of the Church will accept and practice it.

The prejudice existing regarding polygamy causes many of us to harbor a feeling that perhaps some of this is being practiced yet, although it is against the law and it is denied by the Mormons. (No. 11)

Comment: True conviction to the principles of the gospel as we understand them demands honesty and truthfulness. No genuine member of the Church could be dishonest relative to polygamy any more than he could steal from his neighbor.

The Mormons are nearly all fundamentalists and from my point of view ridiculously superstitious; at the same time I feel one must give them credit for living up to their lights. (No. 13)

Comment: If the term "fundamentalist" is used to mean one who accepts scripture literally, we certainly know God our Father lives and that Jesus is the Christ; that He still lives and that we will again see Him. We accept definitely all God has revealed, all that He is now revealing, and believe that in the future He will give inspiration and guidance to His Church on the earth. Definite knowledge relative to spiritual subjects may well seem superstitious to one who has not understood.

Their adherence to their faith leads a great many of them to accept authority in a rather primitive and child-like manner. For the most part, this hardly applies to

those who are educated, but the rank and file are apparently very docile and are therefore easily managed by a Church which apparently exercises its control over them in a rather pronounced and vigorous manner. I would not say that this authority is exercised greatly to the detriment of the people, yet, I believe that it is always unfortunate in a democratic country for people with minds of their own to be subservient to authority. They should rather take part in the government and help shape the plans. (No. 14.)

Comment: The authority of the Priesthood has to do only with acting for God in matters of love, service, charity, kindness. When any Church leader uses his position for personal gain or to the disadvantage of the group "Amen to the authority of that man." Authority exercised as it was intended can result only in increased joy and happiness.

On the liability side, the outstanding characteristic seems to me to be their easy credulity with regard to matters of faith. Baptism for the dead is, perhaps, as aside from the acceptance of the Book of Mormon itself, the clearest instance. (No. 16)

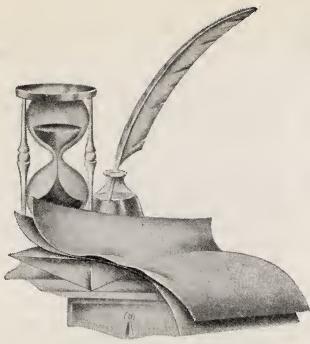
Comment: The Spirit of Elijah can only be understood by those who participate in the work for the dead. To people who do not wish to comprehend the function of the temples, work for the dead is naturally a primitive superstition.

Since you ask me to point out their chief liability, I think I would select narrow-mindedness. They cannot be one hundred percent believers in dogma and at the same time be intellectually free; therefore they are inclined to be backward in such matters as science. Their attitude seems to be not so much antagonistic as merely indifferent. If it disagrees with the tenets of their faith, it seems to be of no interest to them. (No. 19)

Comment: All truth discovered by science is accepted as part of God's system; hence, is a part of the gospel. No part can be greater than the whole. This concept may account for what may seem inadequate enthusiasm for new processes and new discoveries, and especially for improved theories and changing opinion.

(Continued on page 665)





DIFFERENT FROM THIS DAY

By SAMUEL BURKE

Two hundred ninety pounds of professorial energy surged through the door of the journalism office. The professor threw off his wide overcoat with a swirl that sent newspapers flying from the table in the middle of the little room. He flung the tentlike garment and his big black felt hat on a hook in the corner, then puffing, he lowered himself into the swivel chair at his desk.

"Martha!" he boomed at the stenographer who appeared at the inner door. "This is an important morning!"

"Good morning," she said. "There's a call from—"

"This is a significant morning for American literature," interrupted the professor. "Do you know what day this is?"

"No."

"This is my birthday." A large grin parted his round, sun-brown face. "I'm fifty summers old."

"Oh!" she smiled, "really? Why, many happy returns . . . I was just going to say, you had a call—"

"Yes, I'm fifty, and I'm turning over a new leaf. Today I really begin to produce. So if that memo you've got there has on it any invitations to talk to women's clubs or writers' leagues, or if it has any appointments with young authors, you can just file it neatly in File One!"

"File One?" She put her head on one side.

"Yes, the wastebasket!" He laughed deeply, the laugh going over him in waves. He stopped suddenly and said seriously, "Martha! Have you looked at the mountains this morning?"

"Yes. Why?"

The professor got up heavily. "Look—the first snow on the mountains, putting white hair on the heads

of those grand old giants! The oak-brush still russet, the aspens turning a ripe, deep gold. Doesn't that make you want to write a poem?" He threw out his thick arms toward the mountains. "O World, I cannot hold them close enough!"

"I've never written a poem," said Martha complacently.

"You haven't?" The professor's gray eyes widened. "On a morning like this there's nothing to do but write a poem." He threw back his massive shoulders and drew a prodigious breath. "I feel as if I could write a poem today. I'm going back into those red and gold mountains where nobody can find me, and write!"

"But, Professor, the editor of the *Journal* called. He wants that editorial about the street paving by noon."

The professor closed his eyes, clapped a hand on his bald, bronzed head, and groaned. "I know. I promised him."

He lowered himself into his chair slowly. "I made some notes for that. What'd I do with 'em? Here, help me look."

Both began to dig and peer among the piles of papers, folders, and letters on his desk.

"Sometimes I try to straighten up your desk," apologized Martha, "but there's such a flood of things comes in with every mail, and people keep bringing in things, and there are never two things alike."

THE professor heaved himself back in his chair with an unopened envelope in his hand.

"Hello—when did this come?"

"I don't know."

The professor tore it open. "Oh boy, oh boy!" he shouted. "Look

here!" He showed her a slip of yellow paper.

"K. E. A. has bought those rodeo drawings of Earl Bartram's that I sent 'em. Find Earl—that big buckaroo will be tickled to death. Find Earl!"

"I heard Earl was quitting school," said Martha.

"Then hurry up!" roared the professor. "We can't let him go back without finishing school. Hunt him up!"

Martha scurried out, and the professor went on searching. In a moment she returned.

"He doesn't have a phone."

"Well, go find him then."

"Leave the office? You'll be bothered a lot."

"You find Earl. He's out of money—the young rascal wouldn't take a loan—and he may quit any time. You find him and bring him here."

She hurried off. He elbowed his way through the masses of papers and envelopes, now and then hurling circulars, pamphlets, and empty envelopes in the general direction of the wastebasket. Out of the heterogeneous piles he sifted some letters, some new journalism books, some photographs of Indians and mountains, an etching of a cowboy riding a bucking horse, a silver ring sent him by a Navajo friend, and some manuscripts sent him for criticism. But he laid all these to one side, and swung his swivel chair to a typewriter on a stand beside his desk. He put a sheet of paper into the machine and typed, "The Last Wilderness."

The door opened and a small, plump co-ed looked in, smiling.

"Come in!" he boomed. He stood up and bowed with ponderous gallantry, towering over her like a tree.

"Professor, I wonder if you will help us?"

"Who are you?" he grinned.

"I'm Eunice Hanks, vice president of the sophomore class. We're getting up a steakbake at Wildwood, and we want you to tell stories on a bonfire program."

The professor shook his head. "I'm awfully sorry, but I have something on that evening."

"But you don't know when it is!" she smiled mischievously. "We just decided!"

The professor threw back his head and laughed his confession, his mouth opening widely and his shoulders shaking.

"You were just trying to get out of it," she shook her head reprovingly.

"That's right."

"But you've just got to. All the officers and the entertainment committee agreed there is nobody like you for telling Indian stories. And after your stories we're going to have a real Apache dance—a war dance!"

"An Apache? Where did you get him?"

"Here in Alton! It was just the luckiest thing. He was going through town in an old, old wreck of a car, and it broke down. One of the boys who's from Arizona happened to know him, and found him camping down by the river."

"I'll be there," agreed the professor. "I want to powwow with him."

"It'll be on the twelfth—now, don't forget," she admonished, shaking a finger at him. "I'm going to tell them you've promised; they'll all be tickled."

"Tell them I like my steaks two inches thick!" he called after her. He seated himself again at the typewriter. "Where the red canyon opens like the mouth—"

Then the phone burped. It was the editor of the *Journal*.

"Say, can I get that editorial today?"

"I'm working on it," said the professor.

"If I can use it tomorrow, it'll come in just right. The election is Tuesday, and we're doing everything we can. I'm going to set it in fourteen point and put it over the roof."

"O. K. I'll get it to you by evening at the latest," promised the professor. "And listen, I'm writing you a little story about Earl Bartram. He's a young cowboy artist—just had

some dry-brush drawings bought by K. E. A."

When he hung up, he found another student at his elbow, a boy. "We're waiting for you," reproached ed the boy.

"Waiting for what?" rumbled the professor, discontentedly pulling the incipient poem out of the typewriter.

"Class—*The Country Weekly*."

The professor's eyebrows went up, filling his broad forehead with wrinkles. "Is it time for that?" He dipped into a vest pocket and pulled out a watch that looked like a five-dollar gold piece against the swelling expanse of his chest and stomach. "That's right—I'll come right down."

FIFTY minutes later a delegation of two business men am-

EDITOR'S NOTE

ONE of the best loved, most sought after persons who has come into the circle of our acquaintance was Harrison R. Merrill, teacher, editor, writer, story teller, and, above all, friend.

Based on Professor Merrill's diversified interests, the author in this imaginary story has captured in the character of the professor much of the geniality, the friendliness, the ability that endeared Harrison R. Merrill to those who knew him.

bushed him as he came from his classroom in a gush of students.

"We've come to take you to Kiwanis," they grinned jovially, shaking his hand. "Got a surprise for you, too! Our speaker just phoned he had to cancel because of trouble in his company. And we thought we'd see if you'd do some pinch-hitting."

"On five minutes' notice?" the professor frowned.

"You're the only one that could do it!"

"What'll I talk about?"

* * *

Hurrying back after lunch, the professor boomed at Martha, "Did you find Earl?"

"Yes, he can't come until five o'clock; he's packing."

"Didn't you tell him what I had for him?"

"No, I just told him you wanted to see him."

The professor frowned. But the cloud drifted over, and his eyes spar-

kled with boyish delight. "Good! I'll surprise him. He won't have to leave—when he gets this." He patted his breast pocket. "Now let's get that street-paving thing off our chests."

Heaving himself ponderously back in his creaking chair and staring at the ceiling, the professor began to dictate.

"Alton has outgrown its village clothes. Being a young and promising—"

The phone rang and Martha picked it up. "It's the Press. They want to know if you have the book of campus views ready for them to print."

"Gosh!" the professor lurched forward. "Didn't you send that stuff over to them?"

"I can't remember your ever giving it to me," Martha defended.

"I guess I didn't. But I've got a dummy for it somewhere, and the copy."

He pawed about in the material on his desk again, Martha stemming small avalanches of papers and magazines sliding from rummaged piles. Finally they found the copy with the photographs folded inside, but no dummy. They continued to search, going now to the shelves on the wall.

"Look!" said Martha. She held up some typewritten sheets.

"That's not it," he said.

"It's that novel you started last month."

The professor took the sheets and seated himself at his desk again. "You know," he said, "I thought this was going to be the great Rocky Mountain novel . . . It reads pretty bad now, but I still think I can make something of it." He cleared a space on his desk and began to revise with a thick-leaded pencil that looked like a straw in his fist.

"The Press said they had to have that material right away," reminded Martha.

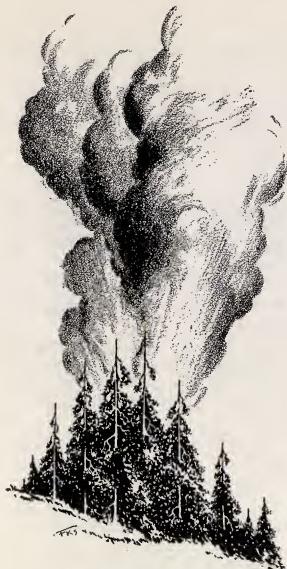
"All right. Take these photographs and stuff over to them."

"But the dummy?"

He sighed lengthily. "I'll make another." He hunched over the desk with the thick pencil in his hand, took new paper, and sketched rapidly. When he finished he handed the dummy to the girl.

"What about the editorial?" said Martha relentlessly.

(Concluded on page 645)



IT BURNS ME UP

By CLARENCE
EDWIN FLYNN

from a blazing window curtain. One was in a downtown business building, calling for extensive repairs and damaging tenants by loss of business. The third was on a dock where quite a quantity of goods awaiting shipment was destroyed. These three fires in one afternoon caused losses in money and property amounting to more than twenty thousand dollars. They were all three caused by the same kind of thing—cigaret stubs cast aside by smokers who had become so fixed in the habit that they may not even have been conscious of their actions.

NOT long ago, the fire alarm sounded through an apartment hotel in Minneapolis. In a few moments the pumps were going and the hose spouting freezing water into the flame- and smoke-filled rooms. Leaping from their beds, people tried to dress and escape, but many of them found the way blocked by fire and falling debris. When the firemen were at last able to enter the smouldering ruins, nineteen people had been burned to death and twenty-five more were being taken to hospitals seriously burned or otherwise injured. The property damage was a hundred thousand dollars.

How had it started? A cigaret. Some smoker whose nerves demanded nicotine had finished a smoke and carelessly tossed the still burning stub into a chute filled with paper and trash. The paper had ignited; the trash had caught fire; and the flames had sucked air through the chute and fanned themselves into uncontrollable fury. Before the fire company could arrive the situation was beyond control.

Wholesale manslaughter, you say? Of course, but nothing has been done about it, and nothing can be. The killer is not going to admit his act. He may not even know he did it. But the responsibility is on someone, just the same.

Some years ago when I lived in a west coast city we had three considerable fires in one afternoon. One was in a fraternity house, starting

ONE of the most depressing things I know is to drive through a forest area that has been denuded by fire. Our forests are so beautiful and valuable, and we have so little forest area in proportion to the size of the country, and the stark corpses of once green and living trees look so pitiful, that I always have a heavy heart while passing through one of these fire-swept places. When a forest fire starts, it sweeps over wide ranges of land, either destroying life or driving it before the crackling flame. Small animals run helplessly, and often vainly, for their lives. A forest fire area is a vast field of death.

In a state in which I once lived I was interested to observe that in an average year a little more than seventeen percent of the forest fires were caused by the tossing away of burning cigar and cigaret stubs by smokers. The statistics were necessarily conservative, and limited the number to those actually known to have been thus caused.

Many things destroyed by fire can be replaced with comparative quickness, but not so a forest. It takes a long time to build a tree, and Nature has to spend a great deal of effort to cover a wide area with tall trunks and greening branches. What a pity that anyone can take lightly the responsibility for destroying all this magnificence for the satisfaction of a habit, destroying by the act of a moment what it will take decades and centuries to replace.

ONE can hardly go anywhere without seeing extensive traces of tobacco damage. They are on tables in public eating places, on furniture and plumbing in hotels, and on carpets and draperies everywhere. Even in each other's homes people think nothing of burning holes in tablecloths and napkins, and in their own and each other's clothes. Second-hand stores and warehouses abound in office and household furniture ruined with lighted cigarettes.

Who settles? Well, nobody restores the lives lost. As to the material damage, people usually say it is covered by insurance. What do we mean when we say that? Simply that the insurance companies have taken the loss and distributed it among their policy holders. John Doe or Richard Roe may say he escapes because he doesn't carry a policy in that company. Let him not deceive himself. Every such occurrence means a rise in the rates. Make no mistake, everybody pays. This is one of the heaviest taxes we are carrying today, and no one escapes.

The damage done in almost every hotel in the country every day is not paid by the hotel company.

These losses have to be figured into the rates, of course. Whenever you pay a hotel bill you may rest assured that you are covering certain items—interest on indebtedness, profit on investment, cost of operation, taxes, depreciation, losses by theft of hotel property by guests, and damage caused by careless smokers. There is no mythical person or organization waiting somewhere to meet these costs.

State or federal governments do what they can to clean up forest areas denuded by fires and to restore them in the discouragingly long period of time required. The cost, of course, has to be figured into the tax rates, and every citizen of the commonwealth concerned pays his share. That again means you.

Many people have a right to speak about this needless loss, running yearly into incalculable sums—in insurance companies, state and national governments, owners of damaged property—but no one seems to. They seem to prefer that we all go on paying the bill piled up daily by these millions of incendiaries with their torches of destruction.

APPOINTMENT for PARTING

B

ILLY CRANE's steps lagged as he drew closer to the Farrington estate. What was he going to tell Bettie? He had promised to return in a year, and it was a year today, November first; but he was no nearer being able to afford Bettie than the day they had quarreled and he had left.

The Farrington home was a tradition in Marysville. When visitors came to town, they were driven past the imposing white house with its sloping lawns and flower beds, its towering oak and maple trees. They were shown Farrington Creek, gliding among moss-covered rocks and shady fern. They were shown the cows grazing on the hill behind the house, and the whitewashed barns. And if they were very fortunate they might catch a glimpse of Bettie herself on one of the wide verandas, her pale gold hair seeming a part of the morning sun.

"There she is. Isn't she lovely? She owns all this and lots more, I guess. But she's as friendly as you'll find! . . . Yoo hoo! Miss Bettie!"

Then Bettie would see the people and wave her hand, and call a friendly good morning, or even come down the long walk to the gate and ask about the new baby or the youngster with infantile paralysis.

Over there on the crest of the hill Billy could see the maple grove, frost-painted, as it had been the day he left. It was under that canopy of scarlet and yellow leaves that he told her of his decision.

"Don't you see, Bettie? I can't come here to live. Why, I'm hardly making enough money to pay the taxes on this place."

She laughed lightly, adorably.

"I have plenty to pay the taxes."

Dark red burned in Billy's cheeks. "You mean you refuse to live in the kind of place I can afford?"

She looked surprised. After a long moment she said:

"If you don't want to come here to live when we're married, why, of course, Billy, I'll live wherever you want to."

But tears stood in her eyes, and Billy said sharply:

"You wouldn't be happy away from here. All this is a part of you. No, Bettie, I've thought the whole thing out. I'm going to the city and get a job. Clerk or secretary, or anything, at first. And after a year, I'll know better whether I'll ever be able to afford you."

They stared at each other, hardly believing that this sharp misunderstanding could have come between them, his

By
RUTH
ASTON

eyes darkly stubborn, her eyes round and bright with fear.

"You wouldn't really go away for a whole year, would you, Billy?"

"That's my plan."

"You'll write to me, won't you?" she asked in a small voice.

"That would be rather foolish, wouldn't it?" he demanded. "You'll be much more free if we don't write. You may find someone else that's not so particular."

"I believe you want me to find someone else," she flared.

With that she turned and ran toward the house. And Billy hadn't followed. He had taken the evening train to the city.

He learned a lot in that year in the city. He learned there were many fellows like himself in the world, with brains, brawn, ambition, and education. You were lucky if you got a good job and held it. You didn't accumulate a fortune in a year or five years. He would tell Bettie that—and he would tell her that she mustn't wait for him.

HIS forehead was suddenly wet and cold, and he wiped it with his handkerchief. He would have to tell her he didn't love her. It was the only way.

He turned in the gate, his heart jumping crazily in his chest, and he didn't know whether he was happy at the prospect of seeing Bettie or miserable at what he had come to tell her.

But something was wrong. He frowned. For the first time in history, the Farrington grass was badly in need of cutting. And then he saw the sign, a neat, small sign stuck into the lawn, with the one word *Boarders*.

If a sudden earthquake had shaken the Farrington home from its solid foundations, right before his eyes, he couldn't have been more deeply shocked. And yet, what had he known of the Farrington fortune, really? He and all of Marysville had taken it for granted, but no one seemed to know exactly of what it consisted. When Bettie's mother and father had been killed in a chartered plane, people had asked in whispers as to the security of



the fortune they had left. But no one seemed to know anything definite.

Poor Bettie; taking in boarders to pay her taxes. He was ashamed of the quickened beating of his heart, ashamed of the surge of blood that tingled pleasurable in his veins.

Bettie herself answered the bell, the same Bettie, with hair the color of sunlight and eyes the color of the sky. And as he took her in his arms, he wondered how he had stayed away so long.

"When are you going to marry me, darling?" he heard himself saying.

"Then—you still want me?" she half whispered.

"I've never stopped wanting you for an instant." He sat on the davenport and drew her down beside him. "Bettie, I've been a chump. I didn't realize how much this house meant to you. I didn't realize to what ends you would go to keep it."

"I love my home," she said simply. "It's all I have left of Daddy and Mother."

"I know, darling, I know."

He rested her head on his shoulder and was superbly content.

"Billy," she said hesitantly, "could you . . . Do you think you could manage to mow the lawn? The gardener left town, and I haven't found a new one yet!"

So proud. Unwilling to admit that she had to let the gardener go. He loved her for it.

"Of course I'll mow the lawn."

"Money doesn't make any difference, really, when two people love each other, does it?" she asked happily.

"No." He patted her soft hair and thought how much wisdom her small head contained. "Money will never come between us again. We'll try our best to keep the house. But if sometimes we have to do without things, we won't mind, will we?"

(Concluded on page 661)



TRUMAN O. ANGELL

The BUILDER

By MARVIN E. SMITH

Concerning

TRUMAN O. ANGELL *Salt Lake Temple Architect*

June 5, 1810—October 16, 1887

"**T**HY CALLING IS MORE PARTICULARLY TO LABOR IN ASSISTING THE SAINTS TO BUILD CITIES AND TEMPLES. . . ." SUCH WAS THE BLESSING WHICH PATRIARCH JOHN SMITH GAVE TO TRUMAN OSBORN ANGELL ON MAY 13, 1845. THE BLESSING HELD GREAT PROMISE, AND DURING THE YEARS WAS TO SEE GREATER FULFILMENT, FOR IT IS AS TEMPLE ARCHITECT THAT BROTHER ANGELL IS REMEMBERED TODAY.

INSPIRATION guided Truman O. Angell in the profession of building cities and temples. He utilized a rugged faith which gave him courage to build anew each time the Mormons were driven from their homes. His life is crowded with the drama of pioneer trials and triumphs which molded him into the stature of his magnificent calling.

Before the completion of the Kirtland temple, his talent was recognized by his superiors, as related in his manuscript autobiography:

Among the multiplicity of buildings under my charge, I had the supervision of finishing the second, or middle wall of the temple, including the stands.

Years later, Brigham Young, who was quick to recognize and train natural talents that they might contribute to the building of the great Latter-day Saint commonwealth, blessed Brother Angell before sending him to Europe:

. . . "You shall have power and means to go from place to place, from country to country, and view various specimens of architecture that you may desire to see. . . You will be quick to comprehend the architectural designs of men in various ages; and you will rejoice all the time and take drafts of valuable works of architecture and be better qualified to continue your work. You will increase in knowledge on the temple and other buildings; and many will marvel at the knowledge you possess."

FROM the beginning it seemed that events shaped themselves in preparation for Truman's temple-building career. Because of domestic difficulties he was forced to begin working away from home at the age of nine. By the time he reached the age of seventeen, he commenced

learning the carpenter and joiner trade under the instruction of a man in the neighborhood.

While the young man was receiving manual training, the Lord must have guided him in further preparation for the work he was ordained to accomplish, for he continues:

About that time I first felt an earnest desire to become a subject of Christianity, and for some months made earnest supplication before the Lord; and from then on my mischievous life and shortcomings were laid aside; and I have ever since tried to do what was right, feeling that God required it.

It seemed as if he were guided so that he might hear the restored gospel. At the age of twenty-two, Truman took his mother to visit her kinsfolk in New York. Soon after he met and married Polly Johnson.

The following January, I, with my mother and wife, embraced the gospel of Jesus Christ as taught by the Latter-day Saints, through the instrumentality of Elders Aaron Lyons and Leonard Rich.

Moved upon to leave New York State, Brother Angell next settled in Kirtland, Ohio, in the fall of 1835. There he seemingly was fitted into the niche which he was prepared to fill, as he set to work on the temple.

Revelation rewarded the Saints in many direct and practical ways in those early days of simple faith. Even the pattern and construction plans were made clear to the brethren for the erection of the temples. Brother Angell records:

Frederick G. Williams, one of President Smith's counselors, came into the temple, when the following dialogue took place in my presence.

Carpenter Rolph said: "Doctor, what do you think of the house?"

He answered: "It looks to me like the pattern precisely." Then he related the following: "Joseph received the word of the Lord for him to take his two counselors, Williams and Rigdon, and come before the Lord, and He would show them the plan or model of the house to be built. We went upon our knees, called on the Lord, and the building appeared within viewing distance: I being the first to discover it. Then all of us viewed it together. After we had taken a good look at the exterior, the building seemed to come right over us; and the make-up of this hall seemed to coincide with what I there saw to a minutiæ."

Joseph was accordingly enabled to dictate to the mechanics, and his counselors stood as witnesses.

ALONG with the other Saints, Brother Angell and his family suffered untold hardships during the following Missouri and Nauvoo periods. Perhaps the trials imposed on these good people demonstrated their worthiness of blessings received. Elder Angell was given a remarkable blessing at the hands of the patriarch.

"Thy calling is more particularly to labor in assisting the Saints to build cities and temples than traveling abroad to preach the gospel."

"The Lord shall give you wisdom to teach the principles of architecture which hath been held in the Church from everlasting. Thou shalt be blessed in thy family; inasmuch as thou hast seen much affliction, sickness, and poverty, thy house shall be a habitation of peace, health, and plenty. Happiness shall surround thy domestic circle. Thy family shall become very numerous; none shall excel them for wisdom, skill, and strength."

"Thou shalt have faith to do any miracle to accomplish thy work for the benefit of



KING ALCOHOL

By Dr. T. J. HOWELLS
Health Commissioner of
Salt Lake City, Utah

building up the kingdom of God upon the earth."¹

That patriarchal blessing saw fulfilment. Giving the Lord credit for his ability to follow architectural designs, and expressing appreciation for spiritual blessings, the builder continues the narrative:

I had steady employment upon the [Nauvoo] temple, having been appointed superintendent of joined work under Architect William Weeks.

Interruptions in his building career occurred only when the Saints were in transit, or when mob violence interfered.

I was chosen to go west in company with the pioneers, at which my heart greatly rejoiced. . . . I got some provisions and a rig and started for Winter Quarters. On my way I was taken with chills and fever, which were very severe. The effects of this sickness lurked about me all winter, leaving me faint and feeble.

My hope and faith was in a future date. I was one of the Pioneers in coming to, and making a home for the Saints in Utah, in 1847. I then returned to Winter Quarters.

The following winter I made a fitout, and took my family in the spring and started for our new home; arriving in Utah in the fall with an ox team,—a distance of over one thousand miles,—moving my sick wife on her back every rod of the way, having two children with us,—three having been buried in Winter Quarters.

Soon after my arrival I was chosen architect for the Church, which position I hold to this day [February 26, 1884]. . . .

After I was called to be architect of the Church, the buildings of almost every description throughout the territory, and especially Salt Lake, were placed in my charge. . . . I might mention the Salt Lake Temple and the one at St. George. I was notified that they wanted a temple for St. George about the size of the Nauvoo Temple. Business crowded me so much I had to take up the design at sundry times.

The plans were accepted and the building started. In consequence of the lack of my full specifications, I was obliged to visit that place several times at inclement seasons of the year during the construction. . . .

The Manti and Logan Temples I was called to take in charge but in consequence of their being about one hundred miles either way, they were taken off my hands, for they needed the care of the architects and builders on the grounds. They were accordingly placed in charge of my two assistants: T. O. Angell, Jr., taking the Logan Temple, and William H. Tolson taking the one at Manti.

The labor on the Salt Lake Temple required my presence to conduct it properly.

* * *

Someone has said that "Architecture is a handmaid of devotion. A beautiful church is a sermon in stone, and its spire a finger pointing to heaven." And so did Truman O. Angell, the builder, preach sermons all the way from Kirtland, Ohio, to the valleys of the Rocky Mountains, exemplifying the faith of the Latter-day Saints.

¹Blessing given to Truman O. Angell, May 13, 1845, by Patriarch John Smith.

Yes, we have a king in our democracy. The old, cruel, exacting tyrant, "Alcohol." I met a young man who came west expecting to take a job as a common sailor out of some Pacific Coast town. I was surprised to learn that he was leaving an office job, a swivel chair, and \$5,000 a year in New York City. He volunteered the information that old king alcohol had driven him west and that in order to make a last stand against this habit he was leaving his friends, his employment and his home, where he felt that so far alcohol had defeated him. With the strength to be gathered from wide-open places, the sea, and new friends, he hoped that he might win this fight.

Last year in the state of Utah over five hundred young people were driven from the highways, their driver's licenses revoked because of drunken driving. It was suggested by the state official responsible for this action that because alcohol is used extensively in the manufacture of high explosives our Federal Government should confiscate the alcohol for this purpose. Such a procedure would act as a double-edged sword against the Axis powers.

The periodicals that still carry alluring advertisements and lying testimonials by nature fakers and would-be athletes in favor of alcohol should be challenged now for their subversive activities. The evidence shows that king alcohol is a drug and a poison and now a saboteur of our democracy holding up our defense, and as such it should be treated as an enemy and should be outlawed. If there ever was a time in the history of America when man should think clearly and act with promptness and decision unencumbered by a brain befogged with the poison of alcohol, it is the present time. It has long been accepted among medical men and scientists that alcohol is a poison in the same bracket as morphine, cocaine, pheno-barbital, and other habit-forming drugs.

Every doctor has seen men die of alcoholic poisoning. The pallor, the unconsciousness, the difficult breathing, the cold, clammy skin and death are known to all medical men as distinctive symptoms of alcoholic poisoning. I think the state is doing a rather good job in the dispensing of alcoholic drinks, but it is letting us down in one thing. None of the liquor sold bears the warning label, "Poison."

The Salt Lake City Health Department has just finished its annual report. It is interesting to learn that five of our citizens died last year, 1941, from alcoholic poisoning. Yet when we study (Concluded on page 648)

*Many a woman will
do well to experience a*

CHANGE OF HEART

F

Mother," Ellen cried into the phone. She was still seeing Fred as he had looked at breakfast. Determined—and oddly cold.

Her mother didn't answer at once. Ellen raised her voice, terror mounting in it.

"What shall I do, Mother?"

"Tell me," her mother asked gently, "did Fred get that job he spoke of last week?"

"Yes, but it's not really a job. I mean he made a regular salary as well as commissions at the automobile agency, but this is just straight commission selling. I told him he was foolish to take it—ringing doorbells—"

"But he isn't trained for skilled war work."

"I know," Ellen answered impatiently, "but imagine how I feel, when Lucy's and Mary's husbands are making big money, and mine's peddling nursery stock."

"Fred doesn't seem himself," her mother mused. "He's always been so happy and confident."

By ELIZABETH
GREY STEWART

"Well, a man's foolish to feel confident in times like these," Ellen said tartly. "With no steady salary—"

"Fred's a born salesman, though."

"Oh, mother, what's that got to do with his leaving me?"

She kept seeing Fred's kind, plain face—his dark, intelligent eyes, his stubborn chin. She thought yearningly of his clumsy tenderness. Of his boyish delight in automobiles.

Before hanging up the receiver her mother said: "I don't know, Ellen. If I were you, I'd try to think out the reason. You're the only one who can. If you know the reason, perhaps you can find a way to change his mind."

* * *

What reason could there be? She couldn't help the automobile agency's closing.

They'd been so happy together. Fred always said she kept his feet on the ground. And he'd said that when he looked at her across a crowded room and saw her sitting there, so trim and pert and pretty, he'd been proud she was his.

THE telephone rang sharply. Hope surged in her. If it were Fred—

But it wasn't. It was Mary Drew, one of their crowd. Well, Mary needn't know—yet.

"Darling, I couldn't wait to tell you. Malcolm got a bonus this month, and guess what he bought me! A mink coat. Isn't that just too heavenly! I can't wait till next winter to wear it."

"That's simply wonderful," Ellen said, hoping she sounded enthusiastic, but not envious.

Well, she wasn't envious. Before this morning she would have been. But right now she'd trade all the things she had and all the things she wanted just to have Fred say he'd stay.

Mary's voice hurried on, but Ellen's thoughts went in a different direction. There was that vacuum cleaner Fred had bought with his last commission from the agency. He'd needed a spring coat, but he'd been bothered about her backaches and had insisted she needed a vacuum cleaner more.

She'd been so miserable about the loss of his job and so frightened for the future that she hadn't thought much about it.

"You ought to get Fred to buy you a new coat, dear," Mary was saying.

Ellen came out of her reverie. "I don't need a new coat. And when a man spends the last money he may get for some time to buy a vacuum cleaner, I guess his wife can't complain."

Mary sounded slightly chastened. "I guess you're right, Ellen. Fred certainly is a good husband in that way. But he ought—"

"He's a good husband in every way," Ellen was talking to herself as much as to Mary. "He's got a perfect disposition and a really kind heart. I wouldn't trade him for all the mink coats in the world. I like him just the way he is."

"Well, you don't need to shout at me, Ellen. What's the matter with you anyway?"

"Not a thing. But I'll have to hang up. Sounds like my doorknob." Mary wasn't going to catch her sobbing.

She thought about Fred every minute of that achingly long day. She couldn't help it. Maybe it was only when you lost something that you realized its value.

If only she could talk it over with him. But he'd said, "I don't want to hash it over."

At five she heard his key in the lock. He must be coming back to pack.

He closed the door and called to (Concluded on page 646)



FIELDING K. SMITH



THE FOUNTAIN OF JUSTICE AT BERNE IS A 16TH CENTURY RENAISSANCE GREEN MARBLE BY HANS GEILER. IT SHOWS EFFIGIES OF EMPEROR, POPE, SULTAN, AND MAGISTRATE, DOMINATED BY JUSTICE, WITH EYES BANDAGED AND SCALE IN HAND.

The Fountains of BERNE

By MARIE WIDMER



Photos by Carl Jost
THE SAMSON FOUNTAIN IN BERNE IS ONE OF A SERIES OF HANDSOME MEDIEVAL FOUNTAIN STATUES WHICH ADORN THE STREETS OF THE FEDERAL CAPITAL.

BATHED on three sides by the rapid-flowing Aare, Berne, Switzerland, founded by Duke Berthold V of Zähringen in 1191 A. D., has always been justly proud of her water installations. Her fine weirs are as old as the city itself; and the town brook was made to flow through the principal streets at a very early period for the purpose of cleansing them. Towards the end of the fourteenth century, running fountains, with simple wooden columns, were erected at frequent intervals along these thoroughfares. These columns were replaced, mostly in the sixteenth century, by the characteristic statues which are today one of the most charming features of the Swiss capital.

The Bernese fountain figures are noteworthy specimens of renaissance art. Many of them were executed by the artist, Hans Geiler, to whom several of the fountain statues at nearby Fribourg, another Zähringen foundation, are also ascribed. Emblems of various medieval guilds and corporations, the fountains were mostly placed in front of their respective guild houses.

Near the elaborately-renovated clock tower with its intricate sixteenth century clockwork stands the Zähringer fountain, paying an impressive tribute to Berne's noble founder. The figure, in this instance, shows a bear—the heraldic animal of the city—in full armor. With his right hand he holds the Zähringen banner, and at his feet nestles a bear cub feasting on some grapes.

Here also in the Kramgasse, is the Samson fountain, representing the butchers who always took an active

Erlach gained a victory over Fribourg and its confederates, mentions that the men from Berne met the enemy after the style of Samson.

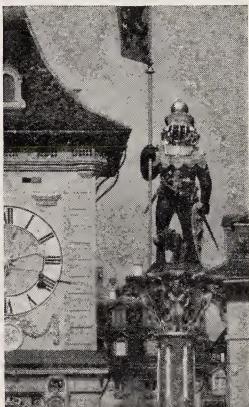
A little farther on, in the Gerechtigkeitsgasse, we perceive, as might be expected, the Fountain of Justice. This is a particularly lovely column, crowned by a blind-folded woman with a pair of scales in her left hand. While many other old towns in Switzerland boast medieval fountains, it is generally conceded that in the matter of uniform execution of the figures and their well-planned distribution in the main thoroughfares, Berne takes the leading place. Among the many are the Moses fountain, the Bagpiper fountain, Suter fountain, Sharpsnooter fountain, "Venner Bruggler" and others.

All day and all night they gurgle and babble, ever ready to dispense a cooling drink to thirsty humans or beasts, ever eager to let their sweet monotony soften the harsh noises of traffic, and soothe one to restful sleep. An integral part of the city's very soul, they truly are destined to remain, these picturesque, flower-adorned fountains of Berne.



part in Berne's martial activities. The Bernese were fond of pointing to this biblical hero as a typification of old Bernese courage. The original account of the battle of Laupen in 1339, where the Bernese under Rudolph von

THE IMPRESSIVE ZÄHRINGER FOUNTAIN AND FAMOUS CLOCK TOWER ARE OUTSTANDING LANDMARKS OF MEDIEVAL BERNE, SWITZERLAND.



Poetry

TO A MISSIONARY COMPANION

By Sylvia Probst

You've helped me in so many little ways;
So many ways, it seems you've come
to be.
Like something quite habitual; the days
Are richer far because you gave to me
The warmth of your companionship, a hand
To help me if the going should be rough.
You were the one I knew would understand;
To have your faith and love was quite
enough.
To make this little while I spent with you
Much like a favored page within a book
To which I'll often turn for a review
Of happy hours, on which I'll often look.
And then remember instantaneously,
Some minute thing, a smile, a word, a
prayer,
That was so much like sustenance to me.
So many lovely things there were to share.
And though the roads we take should lead
apart,
I'll always keep what you have given me.
A light for all the way, and in my heart
You'll keep a place, a special memory.

MISSIONARY SON TO DAD

By Richard L. Gunn

Well, Pop,
Though months have passed since I
left home
A mission to fulfill,
My outlook's changed and prompted me
To dabble with the quill.

Remember how I thought of home
A place to hang my hat?
When things were not as I would want
How I would voice a blot?

And when I'd sprawl in easy chairs
And holler, "When'd we eat?"
And borrow coats or shoes and make
Your stock of ties deplete?

Each little thing I did for you—
A most magnanimous act!
But now I have a different view;
I wish I could retract.

Gee, Dad, this word "appreciate"
Was lost to me before
There's home, my girl, both you and Mom,
And other things galore.

Besides the many little things
I now find extra nice,
This gospel, Dad, I've found, is worth
The Pearl of Greatest Price!

All this is mine because of you;
It's you who sends the dough,
It's you who made MY mission OURS.
I'd like to call it so.

So in OUR mission I'll do my best
Until the race is won
And what is more I want to say
I'm glad I am your son!

HOME

By Lester N. Downing

THE autumn rains are falling
As I trudge on alone.
Oh, to have a little place
That I could call my own—
A home with all its beatuous wealth
Of happiness and peace,
Where life and laughter can be found
And love will never cease.

VAGABOND

By Lucile Jones

EARLY I rise to meet the day
And face the world with clear, exultant
eye.
The friendly sun that beckons from the
sky
Urge me onward; and I must obey.
I must be tramping some forgotten way.
Where to the warm earth's pulse my steps
reply.
Since all the world is singing, so must I.
With everything so glad and free and gay.

My pack is light, for it is just a song:
My road is any road where feet may
tread.
Mine are the joys of gay-flung, wind-
tossed hair,
A kindly, sun-warmed road that weaves
along
Beneath ecstatic space flung overhead,
And the wild, sweet joy of freedom in
the air.

ANNIVERSARY

By Marvel Barrow

OCTOBER gave you to my arms,
I could not hold you, so
October calls you back again
And I must let you go.

Oh how can Indian summer skies
Smile down so blue and brave
With sunlight hidden from your eyes
And dead leaves on your grave?

THE LANDS

By Emily Barlow

Young Writer

THE lands of those who love are high,
high lands
Where the laughing streams rise and the
tall pine stands
On the earth's sweet breasts,
The mountain crests,
And whispers its love of life.

The lands of those who love are wide, wide
lands
With trees bent low by the unseen hands
Of a high shrill wind,
A cold clear wind,
That sings its love of life.

The lands of those who love are soft, soft
lands
That verdantly touch the sea's white sands,
And the golden sun.
The gentle sun,
Tells you that love is life.

PATIENCE

By Woodbridge O. Johnson, Jr.

IT takes the hammering of fifty years
To forge limbs for the iron-hearted oak.
But the soft smile of summer is enough
To ripen squash or flavor artichoke.

It takes a long millennium or two
To lift the giant redwood to its height.
God builds His greater works so leisurely;
It's only toadstools sprout up over night.

I LOVE A ROAD

By Zara Sabin

I LOVE a road
when the first faint flush of dawn
glows in the east and dew hangs on tall
grass
like pendant pearls, while as you pass
larks lift swift wings, their flute-like song
filling the air.

I love a road
when the hush of summer's heat
hangs heavy and her sultry shimmering
sheen
gives a glint of gold to the glistening
green
of fields where murmuring bees seek
sweets
in wayside flowers.

I love a road
when the thrush has stilled his song
and the stretching curving line of lure that
lies
ahead is softly silvered by
the lambent light of a low-hung moon
and a star-filled sky.

I love a road!

MY HEART

By LaVerne Stallings

MY heart is a young bird
A-flying at dawn,
Fleet-winging, sweet-winging
Restlessly on.
Fly, heart . . . with the dawn!

My heart is a gay bird
A-singing at noon
High-noted, sky-noted,
Trilling its tune
Sing, heart . . . with the noon!

My heart is a wild bird
A-loving through day,
Life-surging, strife-surging
Passions at play.
Love, heart . . . with the day!

My heart is a lone bird
A-sighing at eve
Roam-ending, foam-ending—
Glories to leave,
Sigh, heart . . . with the eve!

My heart is a spent bird
A-sleeping at night,
Throng-folding, song-folding,
Weary of flight.
Sleep, heart . . . with the night!

"Sail On and On"

By RUTH
CANNON
THATCHER

We were at Pineview Dam in Ogden canyon and sailing in a catamaran [vessel with two hulls] belonging to the Explorer's Yacht Club at Camp Browning. The other boats darting and sailing so skillfully over the lake were piloted by Boy Scouts.

So far as we know, there isn't another Boy Scout organization in the world just like the Explorer's Yacht Club at Camp Browning.

If the old trappers who used to beat their way down the various forks were to come down now and see the lake at their feet, they would probably rub their eyes and say, "Must be a mirage!" But a woman who stood on the bank when the lake was new was more realistic. She watched the small, noisy, motor boats, streaking and zooming and roaring over the water. She observed the wistfulness in the face of her fifteen year old son as he watched others skinning over the water. She saw his face brighten as someone in a sailboat offered him a ride and he climbed exuberantly into the boat which sailed out into the middle of the lake, out of sight and tipped over.

As the woman stood there waiting for her son to return, she said to her husband, "Well, here's a lake! What are we going to do with it?" The woman was Mrs. S. Dilworth Young and her husband, the Scout Executive of the Ogden Area Council.

Right then at the Pineview Dam, the germ of an idea was planted, and when an hour or two later the young boy was returned from his boat ride, cold, and tired and dripping from an unexpected spill, one of the fundamental needs was recognized. If boys were to get the full benefit of the lake, it must be in safe boats, with safety devices for their protection, and with vigilant supervision.

Mr. Young, who is a diligent worker and excessively modest, will take no credit for himself. He prefers to say that the Explorer's Yacht Club grew out of the imagination and the generosity of many men.

First of all, the club received its initial impetus from the efforts of the former president of the Ogden Area Council, C. H. B. Seybert, and a committee, composed of Charles I. Canfield, Wesley W. Anderson, and Russell B. Petty.



Photographs by Paul S. Bieler

UPPER—EXPLORER'S YACHT CLUBHOUSE
CENTER—CATAMARAN
LOWER—KAYAKS

Next Mr. Young discovered excellent plans for a catamaran which was designed not to capsize except under the greatest provocation. These plans were in *The Mechanic's Magazine* of Fawcett's Publications and upon writing to them, Mr. Young received a copy of the plans and special permission to use them immediately.

At the Ogden High School, Mr. De Vere Childs assisted by Scouting, built the first catamaran at the cost of eighty dollars.

Various prominent Ogden men were approached and told about the boat or shown it. As a result, Charles B. Empey, J. Edwin Nelson, John T. Rushmer, Lawrence E. Ellison and Charles I. Canfield each donated one catamaran and Dr. Conrad Jensen donated two.

Meanwhile Mr. Young got plans for a kayak from the Fawcett's Publications, and plans for a sailboat from the Salem Area Council in Massachusetts.

Leo M. Loll and John Richard Gailey each donated a clipper sailboat and Joseph W. Brewer and Dr. George Stewart each donated a kayak.

While the boats were gradually being built under the supervision of Mr. Childs, a site on the lakeshore was being sought. Marriner A. Browning and Val A. Browning contributed this, leasing the land for a year as well as giving

enough money for the clubhouse, two cabins for sleeping accommodations, two rest rooms and the well with its pump.

C. H. B. Seybert and Albert Whitmeyer each donated a motor boat and A. L. Glassman contributed fifty life jackets.

George Nichols furnished the basic idea for the cabin in the clubhouse and George Cannon Young, the architect, contributed the designs and plans which were executed by Will Prout with the aid of volunteers.

Approximately the total value of the investment on land is \$3,000, and on water \$2,000. That is the money value. The important thing is the value of the club to the boys whom it benefits. I saw a little of that the day we arrived at the little sign post which read "Camp Browning."

"Doesn't it look fun?" I cried. "My, I'm glad you were a Boy Scout when you were a lad, or we couldn't come up here."

Paul was too busy watching the sailboats and the kayaks the boys were maneuvering, to answer with more than a grunt.

We followed the road toward the flat-topped clubhouse with its decks and many windows, over-looking the shore and on the way we came to a hand pump which a boy was working industriously. Beside him sat his frying pan, its bottom neatly patterned with cubed potatoes and onions.

"It looks good to me," I said to the boy.

"Me, too," he grinned.

On close inspection the sage-green clubhouse seemed to resemble a ship, grounded on the shore long enough for grass to grow and hide its keel.

Mr. Young suddenly emerged from behind the ship's bow.

"What would you like to do?" he inquired hospitably, then overwhelmed us with a list of possibilities: fishing, swimming, sailing, canoeing, kayaking, rowing, baseball, softball, table or deck tennis, or horseshoes.

"How much does it cost to do all of that?" I asked cautiously.

"Nothing to you, since you are a guest of a Scouter."

"Good! I'll try a piece of everything. Let's go sailing first."

"Can you swim?"

We admitted we could a bit. Then we were initiated into the rules of the club. First we signed the log with our names and the time we had arrived. I looked at the long list of names preceding mine.

"Are all of these people club members?"

"Oh no! Any boy fifteen years old
(Continued on page 646)

The Church Moves On

Tabernacle Receives Curtains and Draperies

TECHNICIANS on August 5, completed the installation of a set of stage curtains and draperies in the Salt Lake Tabernacle, which has an arched span one hundred thirty-two feet wide and sixty-four feet high.

Ordered in pre-war days, the flame-proof equipment was late in arriving. Built by R. L. Gross & Sons, Hollywood, scenic studios, and builders of movie sets, it is the largest indoor set they have ever built. Edwin H. Grubb, stage technician, took five weeks in directing the installation.

Relief Society Survey Shows Lack of Nurses

WITH a total of 3,716 nurses reported living within the wards, stakes, and missions of the Church, almost one-fourth of the wards are without the available services of nurses, according to tabulations released in September by the Relief Society general board. The survey was made last spring at the suggestion of the First Presidency.

Genealogical Library Has New Hours

A NEW schedule of hours for the library of the Genealogical Society of Utah became effective on September 1. The library will be open from 1 p. m. to 9 p. m. Mondays through Fridays, and from 9 a. m. to 1 p. m. on Saturdays. The offices of the Genealogical Society will be open from 9 a. m. to 5 p. m. Mondays through Fridays, and from 9 a. m. to 1 p. m. on Saturdays.

L. D. S. Service Men In Good Spirits

LETTER-DAY SAINT men in the armed forces of the country are in good spirits and are maintaining a high standard of living, Elders Albert E. Bowen and Harold B. Lee of the Council of the Twelve reported early in September as they completed a three-weeks' tour of army camps on the Pacific Coast.

A War Slogan

Missionaries of the Eastern States Mission have recently adopted the slogan: "I will do my best—there may not soon be another to take my place."

Early Indian History Told on Radio

ELDER JUAN GONZALES, president of the Spanish-American Branch of the Spanish-American Mission was interviewed on the early history of the Indians over radio station KGFJ, Los Angeles, August 30.

He told legends of his ancestors, and how those legends were helping to prove the truth of a book which told

of the origin of the Indians. Not until the end of the interview did he call the Book of Mormon by name.

A transcription of the program has been made for use in missionary work.

Annie Wells Cannon Passes

MRS. ANNIE WELLS CANNON, one of the most noted women in the Church and prominent in her native state, died September 2, at her Salt Lake City home. She was eighty-two.



ANNIE
WELLS
CANNON

During her early youth Mrs. Cannon attended school in the old Social Hall and later attended the University of Deseret. She was first appointed to the general board of the Relief Society in 1902. She served until 1910, when she was released because of her duties as president of the Pioneer Stake Relief Society, a position she held from 1904 to 1920. She was reappointed to the general board in 1919, serving until the Relief Society board was reorganized in December, 1939.

For fifteen years she was associate editor of the *Woman's Exponent*, fore-runner of the *Relief Society Magazine*. She spent the years 1883 and 1884 in the Swiss and German Mission, where her husband, John Q. Cannon, presided. She was first state president of the Utah Was Mothers, later the Service Star Legion, and for five years was national historian of the latter organization. She was also the first woman to be elected to the state legislature.

She was officially recognized as one of the outstanding women of the state by the Utah Federation of Women's Clubs when it selected seven prominent women for awards in 1934.

She edited *Our Legacy*, the volume of poetry which was released by the Relief Society late in 1941, as part of their centennial celebration, March 17, 1942, and was a frequent contributor to both the *Relief Society Magazine* and *The Improvement Era*.

Appointments, Transfers In Church Schools

APPOINTMENTS and transfers in the senior seminaries and institutes of religion of the Church, under the direction of the Church Department of Education, have been made as follows:

New Appointments

Mignon Perry, teacher of home economics, Ricks College, Rexburg, Idaho.

Coral Kerr, teacher of commercial subjects, Ricks College, Rexburg, Idaho.

Frank R. Walker, principal, Alterra seminary, Roosevelt, Utah.

Sibyl Wilkinson, principal, Bancroft, Idaho, seminary.

Ray Reeder, principal, Bear Lake seminary, Paris, Idaho.

Marian G. Nielsen, principal, Blanding, Utah, seminary.

Linford Christensen, principal, Escalante, Utah, seminary.

Edna J. Crazier, teacher, Juab Stake seminary, Nephi, Utah.

Leon H. Flint, principal, Kanab and Orderville, Utah, seminaries.

Merrill B. Tew, principal, Lovell and Cowley, Wyoming, seminaries.

Wayne C. Gunnell, teacher, Malad, Idaho, seminary.

M. Kermit Anderson, principal, Piute County seminary, Circleville, Utah.

Delos D. Lusk, teacher, Rexburg and Sugar City, Idaho, seminaries.

Timothy H. Irons, principal, St. Johns and Round Valley seminaries, St. Johns and Eagar, Arizona.

Ray L. Jones, principal, Star Valley seminary, Afton, Wyoming.

J. Arbon Christensen, principal, Wayne Stake seminary, Bicknell, Utah.

Transfers

Alfred C. Nielsen, from Honolulu L. D. S. Institute of Religion to Thatcher, Arizona, L. D. S. Institute of Religion, as Director.

John L. Clarke, from Thatcher L. D. S. Institute of Religion to St. George L. D. S. Institute of Religion, as Director.

Royden C. Braithwaite, from St. George L. D. S. Institute of Religion to Ogden L. D. S. Institute of Religion, as Director.

Wendell M. Rigby, from Wasatch Stake seminary, Heber, to Provo seminary.

F. Kenneth Fetherer, from Downey, Idaho, seminary to Tooele, Utah, seminary.

D. Stanley Adams, from North Emery seminary, Ferron, Utah, to South Sevier Stake seminary, Monroe, Utah.

John W. Fitzgerald, from St. Johns and Round Valley seminaries, Arizona, to Summit Stake seminary, Coalville, Utah.

Eugene E. Campbell, from Wayne Stake seminary, Bicknell, Utah, to Oquirrh Stake seminary, Magna, Utah.

Alma A. Gardiner, from Alterra seminary, Roosevelt, Utah, to Grantsville, Utah, seminary.

Anthony I. Bentley, from Star Valley seminary, Afton, Wyoming, to the Mesa and Tempe seminaries in Arizona.

Raymond T. Bailey, from Juab Stake seminary, Nephi, Utah, to Carbon seminary, Price, Utah.

Albert L. Payne, from Jordan seminary, Sandy, Utah, to Delta, Utah, seminary.

Clawson C. Richardson, from Oakley seminary, Oakley, Idaho, to Downey, Idaho, seminary.

Joy F. Dunyon, from Summit Stake seminary, Coalville, Utah, to Jordan seminary.
E. L. V. Richardson, from Tooele, Utah, seminary to Juab Stake seminary, as principal.

Chester Hill, from Star Valley seminary, Afton, Wyoming, to Logan, Utah, seminary.
Howard A. Bird, from Grantsville, Utah, seminary to Montpelier, Idaho, seminary, as principal.

Harold L. Larson, from Victor, Idaho, seminary to Oakley, Idaho, seminary, as principal.

C. Claude Robbins, from Blanding, Utah, seminary, to Provo, Utah, seminary.

John D. Lillywhite, from Rexburg and Sugar City seminaries, Idaho, to Salt Lake East seminary, Murray seminary, and the L.D.S. Business College, Salt Lake City.

LeRoy I. Jorgensen, from the Bear Lake seminary, Paris, Idaho, to the South Cache seminary, Hyrum, Utah.

Erwin L. Sheffield, from Delta seminary to Springville seminary.

Lynn R. Webb, from Kanab and Orderville, Utah seminaries to Wasatch Stake seminary, Heber, Utah, as principal.

In operation are one hundred twelve senior seminaries serving students of high school standing, and thirteen institutes of religion adjacent to university and college campuses. In 1941-42 these seminaries had an enrollment of 21,354, and the institutes an enrollment of 2,528 students.

Radio in the Western States Mission

Verl F. Scott, Mission Secretary

FROM the simple request of one missionary, now almost forgotten, the use of radio programs in promulgating the gospel has been utilized on a large scale in the Western States Mission.

Two years ago an elder requested a weekly half-hour from station KFNF, in Shenandoah, Iowa, to present the *Fulness of Times* recordings. After the missionaries laboring there had finished playing them, they began to present live talent programs at the request of the station manager. These presentations consisted of short sermonettes intermingled with sacred songs, and a ten-minute sermon on some phase of Mormonism.

For two complete years without a break, the gospel has been offered to the people of western Iowa, eastern Nebraska, northern Missouri, and southern Minnesota over station KFNF. There have been many requests for information about the gospel.



ELDER VERL F. SCOTT ON STATION KFNF,
SHENANDOAH, IOWA

Mrs. Emma Lucy Gates Bowen christening the "S. S. Brigham Young," August 17, while Ann Richards, daughter of Preston D. Richards, president of the Los Angeles Stake, and Mrs. Bowen said, "As the granddaughter of the illustrious empire builder, Brigham Young, I have great pride in christening this majestic ship with his name. May it sail long and reach the ripe old age which he attained! And may those who man it ever be filled with the same fidelity to principles, the same willingness to batten for the right, the same consecration to the cause of freedom and the same devotion to God and Country, as actuated him throughout his long eventful life."



Excommunications

VIOLET FRASER BARLOW, born June 17, 1913; excommunicated in the Whittier Ward, Wells Stake, July 13, 1942.

Elizabeth Cecilia Matuszzak Bauman, born April 5, 1899; excommunicated May 12, 1942, in Lynhurst, N. S. M.

Frederick J. Landis, born June 11,

CONFERENCE PROCEEDINGS TO BE PUBLISHED IN NOVEMBER 'ERA'

ACCORDING to present plans the *Era* will give an account of the October conference proceedings and addresses in its November number. Subscribers are asked to make allowance for late delivery of the magazine for November since getting the verbatim conference speeches into print will unavoidably delay press time.

1902; excommunicated June 8, 1942, in Jamestown, E. S. M.

Vada Triffett Powell Lewis, born Sept. 18, 1911; excommunicated in North Indiana, N. S. M., Aug. 3, 1942.

Fern Pierce Pendrak, born May 22, 1914; excommunicated Aug. 8, 1942, in Park City Second Ward, South Summit Stake.

Martin John Schriber, born April 12, 1908; excommunicated May 12, 1942, in Lynhurst Branch, N. S. M.

Bert Conrad Silverthorne, born Sept. 1, 1894; excommunicated in Ogden 172nd Ward, Mt. Ogden Stake, Aug. 5, 1942.

Martha Mae Villers, born June 3, 1922; excommunicated in North Indiana, N. S. M., Aug. 3, 1942.

Buildings Dedicated

THE combination Smithfield Stake tabernacle and Smithfield Ward chapel was dedicated August 16 by President David O. McKay of the First Presidency.

The combination Franklin Stake tabernacle and Preston First Ward chapel was dedicated August 23, by

President David O. McKay of the First Presidency.

The Circleville Ward chapel of the Garfield (Utah) Stake, was dedicated August 23, by Presiding Bishop LeGrand Richards.

The Vernon Ward chapel of the St. Johns (Arizona) Stake was dedicated August 23, by Elder Clifford E. Young, Assistant to the Council of the Twelve.

The Park City Second Ward chapel of the South Summit Stake was dedicated August 30, by Bishop Marvin O. Ashton of the Presiding Bishopric.

Bishops, Presiding Elders Appointed

MANTUA WARD, Box Elder Stake, Newell J. Larsen succeeds Zelph Y. Erikson.

Denver First Ward, Denver Stake, Elmo C. Higginson succeeds Edward E. Drury, Jr.

Avon Ward, Hyrum Stake, Leo Bankhead succeeds James Knowles.

Mesa First Ward, Maricopa Stake, James A. Miller succeeds Mernie L. Griner.

Sandy Third Ward, Mt. Jordan Stake, Ira Hardcastle succeeds Marlon S. Bateman. Cedar City First Ward, Parowan Stake, Harry H. Lunt succeeds George W. Grimshaw.

McCommon Ward, Portneuf Stake, Ver Hall succeeds Lorenzo Harris, deceased.

Spanish Fork Third Ward, Palmyra Stake, James A. Cope succeeds LeGrande Smith.

Hawthorne Branch, Reno Stake, Alvin Hughes succeeds George H. Bowler.

Francis Ward, South Summit Stake, Lucian M. Crittenden succeeds Earl C. Bradshaw.

Ogden Second Ward, Weber Stake, Aldon C. Sorenson succeeds Frank C. Simmons.

Riverton First Ward, West Jordan Stake, Elmo W. Hamilton succeeds N. K. Thompson.

El Paso Ward, Mount Graham Stake, George Q. Payne succeeds Arwell L. Pierce, recently appointed head of the Mexican Mission.

Stake Presidency Changes Noted

REUBEN M. WIBERG has been released as first counselor in the West Jordan Stake presidency. Parley A. Young, formerly second counselor, was sustained as first counselor, with N. K. Thomson succeeding Elder Young as second counselor.

(Continued on page 638)

Book of Mormon Original Form Proofs Purchased

A FULL set of printer's form proofs of the original edition of the Book of Mormon, printed at Palmyra, New York, in 1830, was recently purchased by Wilford C. Wood from Mrs. Clara Giese, of Santa Barbara, California.

The thirty-seven form proofs, each of sixteen uncut pages, unyellowed by age, and resting in a specially built box, were among the very first sheets coming from the press and were put aside by John H. Gilbert, the printer of the Book of Mormon, as they were printed.

They were in the possession of Mr. Gilbert for many years, finally becoming the property of Pliny T. Sexton, who owned a great deal of real estate in Palmyra, including the Hill Cumorah. It was Mr. Sexton who had a case built for them, which is evidently the one they are in today.

Upon Mr. Sexton's death, the Church purchased the Hill Cumorah from his estate, but the form proofs became the property of his niece, who had married a former nobleman by the name of Hans Giese. At her death they became her husband's property. Elder Wood purchased them from the present Mrs. Giese.

Included in the purchase was a typewritten statement signed in 1892 by Mr. Gilbert which accompanied photographs of the "Mormon Hill" or Hill Cumorah which were exhibited at the Chicago World's Fair of 1893.

Monuments Unveiled

A STONE monument honoring the first settlers of Willow Creek was dedicated August 14, by Daughters of Utah Pioneers residing in Shelton, Idaho. Willow Creek pioneers are believed to have established the first farms in the upper Snake River valley in 1874.

A granite and cobblestone monument to honor two Spanish Fork and Springville, Utah, pioneers killed in the battle of Diamond Fork was dedicated August 21, with Elder George Albert Smith of the Council of the Twelve, president of the Pioneer Trails and Landmarks Association, in attendance.

President Wood Retires As Stake President

AFTER thirty-nine years of service as president of the Alberta Stake, President Edward H. Wood was released at special services August 16, in Cardston, Alberta, Canada, under the direction of Elder Stephen L. Richards of the Council of the Twelve, who was accompanied by Bishop Joseph L. Wirthlin of the Presiding Bishopric.

Willard L. Smith, member of the Alberta Stake high council, and a former president of the Samoan Mission, was sustained as the new stake president; his counselors are H. G. Jensen and Gordon Breverton. The retiring counselors are S. W. Jacobs and John S. Smith.

President Wood was sustained to continue his services as president of the Alberta Temple.

Those Who Have Passed Away

SISTER MARY Paahana Hillelani Wiggin, for many years a friend of the missionaries in the Hawaiian Islands, died June 29, at her home in the Islands.

James S. Knecht, patriarch of the New York Stake, died at his Long Island home July 24. For twenty-four years he was president of the Brooklyn Branch, witnessing the growth of the branch from a few members to over a thousand. At the time of his death he was also a member of the New York Stake high council.

Bishop Douglas Hooper of the Smithfield Third Ward, Smithfield Stake, accidentally killed in June.

Wards Organized

THE Cedar City Fifth Ward of the Parowan Stake was created July 7, by a division of the Cedar City First Ward, with William B. Adams as bishop.

The Valley View Ward of the Big Cottonwood Stake was created July

ELDER WILFORD C. WOOD AND PRESIDENT DAVID O. MCKAY EXAMINE ORIGINAL BOOK OF MORMON PAGE PROOFS.

19, by a division of the Winder Ward. Rex C. Reeve was sustained as bishop.

The El Monte Ward of the Pasadena Stake was created August 30, from parts of the Baldwin Park and the Rosemead wards. Thyrle E. Ellsworth was sustained as bishop of the new ward.

Wards Disorganized

THE Topaz Ward and the Lava Ward of the Portneuf Stake were merged with the Lava Hot Springs Ward on May 3. Bishop Carl H. Monson was released from the Topaz Ward, and Bishop Charles A. Byington was released from the Lava Ward.

Missionaries Released in August, 1942, and Others Not Previously Reported

Argentine: Keith P. Anderson, Spanish Fork, Utah; Denton Young Brewerton, Los Angeles, California; Donald L. Brown, Provo, Utah; Dale M. Christensen, Idaho Falls, Idaho; John Alexander Edward, Salt Lake City; Billie Forest Fotheringham, Minersville, Utah; John Jarvis Haley, Salt Lake City; Billy Hugo Huish, Douglas, Arizona; Lawrence Alma Janson, El Paso, Texas; Clark S. Knowlton, Holliday, Utah; Russell J. Madsen, Provo, Utah; Leland Stanford McCullough, Salt Lake City; F. (Continued on page 660)



On The Book Rack

STREAMLINE YOUR SELLING

(Merrill O. Maughan, Olsen Publishing Co., Milwaukee. 1942. \$2.50.)

"**Y**ou can't do today's job with yesterday's methods and be in business tomorrow." That is the theme of this excellent treatise on selling. It insists that "the old style selling is gone—never to return and convincingly presents the newer and better methods of salesmanship. It lifts the business of selling to a new, high plane. It is a book that could be read profitably by all salesmen and business men and by all who have ideas that they would like to communicate to others. It is brief, could be read at one sitting, but is packed full of wisdom. The author, a leading official of the Church in Chicago, is a successful trade executive and sales counselor. The book is beautifully printed, illustrated and bound. It is a streamlined contribution to the art of selling.—J. A. W.

AMERICA'S NUTRITION PRIMER

WHAT TO EAT AND WHY
(Eleanor Sense, Introduction by E. V. McCollum. M. Barrows & Co., New York. 95 pages. \$1.50.)

THIS book, described by its title, is a simple discussion of the needs of good nutrition, written in non-technical language that may be understood by anyone. It is particularly adapted to the use of women who provide and cook the family food though it is of equal value to those who would guard their health by eating the right foods.

One who understands the wide application of the Word of Wisdom will question the advice that all must eat every day "one generous serving of meat, fish or poultry with a serving of liver once a week" in addition to "two eggs or one egg and an extra serving of meat," in addition to one pint of milk for adults and one quart for children. True, the body needs an ample supply of protein daily, but much of it should be supplied by meat-substitutes—milk, eggs, cheese, and vegetable proteins, peas, beans, and lentils, especially in warm weather. We are told that meat shall be used sparingly and then only "in times of winter, or of cold, or famine."

With this exception, the book may be used as a simple, wise guide to good nutrition. It is well illustrated by the author and contains a few sample menus and recipes.—L. D. W.

GOD GAVE ME EYES

(Olive Wooley Burt. Illustrated by Ellen Segner. Samuel Gabriel Sons and Company, New York, 1942. \$1.25.)

CHILDREN from three to seven will revel in this delightfully illustrated book. Their parents will delight in the wholesomeness of the subject matter contained in it. The whole family will feel that this is one of the loveliest books that could come into their homes.

The poem of twenty-four lines is in reality a prayer of gratitude and dedication, much needed in these trying times.—M. C. J.

SOME Latin-American books deserving attention from those who wish to be informed on current hemisphere situations are reviewed.

CHILE LAND OF PROGRESS
(Earl P. Hanson. Illustrated. Reynal and Hitchcock, New York, 1941. 201 pages. \$1.75.)

WITH the current interest in the lands below, this book takes its place as a most helpful publication to increase understanding between the United States and Chile. The author seems to have spent much time in studying all available materials in order to write an up-to-the-minute authentic book. The author treats not only the economic opportunities that lie in Chile, but also the cultural development, the education, the social legislation, as well as the history of the country.

The book is readily informative and should be of great interest to the American public.—M. C. J.

MEXICO A NEW SPAIN WITH OLD FRIENDS
(J. B. Trend. Macmillan Company, New York, 1941. 185 pages. \$2.50.)

THIS book by a scholar should be welcome reading to all who would like to understand Mexico better. In the volume, Dr. Trend points out similarities and differences between Spain and Mexico, and emphasizes particularly the linguistic difficulties with Mexico. Some of the chapter headings will give some idea of the diverse items included in this worth while book: Trees, Bookshops, and Colonial Architecture; Pyramids; Toltec Legends; Christmas in Mexico; Maya; Alphabets for Indians; Mexican Spanish; The New Pilgrim Fathers.

This authoritative volume answers many questions that arise in the minds of those who are interested in our southern neighbor.—M. C. J.

MEET THE SOUTH AMERICANS
(Carl Crow. Harper and Brothers, New York, 1941. 350 pages. \$3.00.)

CARL CROW needs no introduction to the American reading public who have hailed his previous books with great delight. These previous books of the author have dealt with the Oriental situation, and it is with genuine interest that the reader will pick up this book, eager to learn whether he has the background for this newer study. The conversational approach to the South American peoples offers an interesting manner of imparting knowledge. Although the locale is different, the Oriental background of Carl Crow's previous experience creeps constantly into this newer book—to the advantage of the information he imparts. Even the cement work in Rio de Janeiro streets seems to remind Mr. Crow of the Oriental designs with which he is so familiar.

The book by giving many details portrays clearly the way of life for the South Americans, differing so markedly from ours.

A good book for diversion, it becomes invaluable in trying to make an intelligent approach to the better understanding of the South American mind.—M. C. J.

CONVERSATIONAL SPANISH

(Lipp and Besso. Hastings House, New York. Revised Edition, 1942. 168 pages. \$1.25.)

WITH the current interest in Latin America, many persons will be glad to know that there is this book available which will enable them to learn the Spanish language quickly. This publication is sponsored and used by the army air forces of the United States, and while it is a bit heavy on the aviation terms, ninety percent of the words used in this book occur in the order of frequency and range in *A Graded Spanish Word Book* by Milton A. Buchanan, which was based on a study of forty different sources of Spanish literature.

That the authors have analyzed their problem intelligently and thoroughly is evidenced from the care with which they prepared the various sections of the book in addition to their section, "A Word about the Vocabulary of this Text"—M. C. J.

OUR LATIN AMERICAN NEIGHBORS

(Philip Leonard Green. Hastings House, New York, 1942. 182 pages. \$2.00.)

THIS handy, informative book dealing with the lands that lie south of the United States deserves to be widely read to increase our understanding and interest in the great countries whose destiny is so closely linked with ours.

The author has gone into their backgrounds in order to make an intelligent analysis of the racial question to foster a sympathetic understanding of North Americans for the South American point of view. Where the United States has been called the melting pot, South American countries have been many melting pots.

This book will have a great appeal for the general reading public since it is well and authoritatively written.—M. C. J.

THE PANAMA CANAL IN PEACE AND WAR

(Norman J. Padelford. The Macmillan Company, New York, 1942. 327 pages. \$3.00.)

THE author of this book, professor of international law in the Fletcher School of Law and Diplomacy, has executed a book of great timely significance. Beginning with the reasons for the canal, he explains the rights and powers of the United States in that canal, as well as the government, administration and economic significance of the canal in both time of peace and time of war.

The information besides being of vital importance to a complete understanding of our current position in the Caribbean Sea also gives the reader some of the most interesting sidelights on the canal; for instance, he is told that a boat passing through the Panama Canal from the Atlantic to the Pacific, is twenty-seven miles farther east at the Pacific end of the canal than it was at the Atlantic end; that the canal is fifty miles long and requires about seven hours for transit; that the canal is under the supervision of the Secretary of War rather than the Secretary of State.

This timely book should find a wide reading public among those who wish to keep informed.—M. C. J.

(Concluded on page 649)

Editorial

Conference Notice

A CONTINUATION of the conditions existing prior to the General Conference of April last in the matter of travel, has determined us to forego holding a General Conference of all Church members on this coming October 3rd and 4th.

However, a seeming lessening of certain contingencies and dangers which appeared to exist at the time of the last April Conference, has led us to decide to hold a General Conference but again to confine attendance thereat to the Priesthood of the Church, though broadening the base of representation of our Priesthood organizations.

Accordingly, we invite to the Conference to be held, beginning on October 3, 1942, at 10:00 a.m., and continuing through Saturday and Sunday, the following named officers:

General Authorities of the Church
Presidencies of stakes
Former presidents of stakes
Patriarchs of stakes
High councilmen of stakes
Presidencies of high priests quorums
Presidencies of seventies quorums
Presidencies of elders quorums
Bishoprics of wards
Mission presidents
Temple presidencies
Presidencies of independent branches
Presidents of dependent branches

Admission to the temple grounds for this occasion will be only by admission card, properly countersigned. These cards will in no case be transferable. They will be issued only through the presidents of stakes to all stake and ward officers. Cards to others will be issued through the office of the First Presidency.

Announcements as to time and place of meetings will be made in due course directly to the presidents of stakes.

Travel to and from the Conference sessions should be by train wherever possible.

Fast meetings throughout the Church will be postponed one week, and will be held on October 11, 1942.



The First Presidency.

ACCORDING to present plans, the *Era* will give an account of the October conference proceedings and addresses in its November number. Subscribers are asked to make allowance for late delivery of the magazine for November since getting the verbatim conference speeches into print will unavoidably delay press time.

Strange Company

ONE of the things most evident in our shifting way of life is the severing of old ties, the abandonment of old associations, the uprooting from things to which we have been long attached. In the great displacement that has come about, with floods of humanity surging here and there, the steady influence of lifelong bonds is oftentimes quickly broken.

When acquaintance is well-seasoned and friendship enjoys natural growth, men are likely to find themselves in the company of those with whom they can share common ideals. But when suddenly someone in his formative years is snatched from his native soil and thrust among strangers, in the quick grasping for new associations mistakes may be made, mistakes that lead to bad company, wrong habits, careless attitudes—and, sometimes, things yet worse.

For a seasoned traveler, or an experienced judge of human nature, it isn't difficult to estimate men after brief association; but to confused young men, lonely, and far removed from the counsel they have been accustomed to seek, the old idea of "any port in a storm"—any friend in an unknown town—is often the forerunner of grave consequences, because men tend to take on the characteristics of the company in which they travel. The first of all the Psalms takes note of this thing in its admonition against bad association: "Blessed is the man that walketh not in the counsel of the ungodly."—(Psalm 1:1.) The writer of Proverbs has expressed himself in different language, but in like thought: "My son, if sinners entice thee, consent thou not. If they say, Come with us, . . . cast in thy lot among us; . . . my son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, . . . Walk in the way of good men, and keep the paths of the righteous. . . . Whoso hearkeneth . . . shall dwell safely, and shall be quiet from fear of evil." (Proverbs 1:10, 11, 14, 15, 16, 33; 2:20.)

Here then is wisdom: When we find ourselves in strange company we must not be less discriminating in those we take unto ourselves, nor less discriminating in our conduct when we find ourselves in strange places.—R. L. E.

EVIDENCES AND RECONCILIATIONS

Ivi. Who is Elias? What is the Mission of Elias?

AT the dedication of the Kirtland Temple in April, 1836, several ancient prophets appeared and delivered their keys of authority to Joseph Smith and Oliver Cowdery. Among these worthies was Elias, who "committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." (D. & C. 110:12; see also, Matthew 17:1-13) From this reference to "the dispensation of the gospel of Abraham," it has been concluded that Elias was a prophet who lived near the time of the patriarch, Abraham. Really, nothing more definite is known about the person Elias and his activity on earth. It is very evident that he was a personage of importance, for he held the "keys" of authority in a mission of vital importance in carrying out on earth the plan of salvation.

More is known about the nature of the mission of Elias. In a revelation to the Prophet, in August 1830, it is stated that the Lord has committed to Elias "the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days." (D. & C. 27:6) In the same revelation it is stated that the angel who visited Zacharias, the father of John the Baptist, promised "that he should have a son, and his name should be John, and he should be filled with the spirit of Elias." (Verse 7; see also, Luke 1:17) Now, it has been made clear from a later revelation that the mission of John was "to prepare them [the Jews and others] for the coming of the Lord." (D. & C. 84:28; see also, Luke 1:5-17; John 1:19-28) It is concluded from this and other passages (See D. & C. 77:9, 14) that the mission and spirit of the prophet Elias are to do the necessary preparatory work whenever a gospel dispensation or period is about to be opened. This is in full accord with the teachings of the Prophet Joseph Smith that "The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias." (*Teachings of the Prophet Joseph Smith*, pp. 335, 336)

This understanding of the mission and spirit of Elias has led many writers, ancient and modern, to speak of any person charged with preparatory work, one who goes before, as an Elias. Thus, John the Baptist was an Elias in his work as a forerunner of the Christ. Similarly, each personage, from Moroni to those appearing in the Kirtland Temple, who introduced the present, last dispensation of the gospel, may be spoken of as an Elias. Elias, then, is often used as a title, as the titles of bishop, prophet, or president are used, betokening a special position,

mission service, power, or authority. With this in mind many otherwise obscure scriptural passages may be understood. (See D. & C. 77:9, 14; Revelation 7:2, 3; 10:1-11.)

The names Elijah and Elias are but variations of one original name. Therefore, in many languages these names are translated alike, as Elias. This has tended to confuse many gospel students who do not use English Bibles as to the personality of Elias. Indeed, Elias and Elijah have been made to appear as one person. Yet it should not be so, for many different men in various historical periods may have borne the same name. For example, the Baptist and the Revelator were both named John.

We do know that Elias was a mighty man of God charged in his day with a most important mission. We know also that any man who may be called to prepare the way for the consummation of the Lord's purposes is engaged in the mission of Elias, and therefore may be called an Elias.

It should be said that some students believe that Elias who appeared in the Kirtland Temple was Noah, the patriarch. Modern revelation informs us that Elias visited Zacharias to inform him that he should have a son known later as John the Baptist. (D. & C. 27:7) The Bible says that it was the angel Gabriel who visited Zacharias. (Luke 1:19) Joseph Smith said that Gabriel is Noah. These students conclude, therefore, that Elias is another name or title for Noah. This inference may or may not be correct. The name Gabriel may be borne by more than one personage or it may be a title as in the case of Elias. When Elias, the man, lived, and what he did in his life, must for the present remain in the field of conjecture.—J. A. W.

Ivii. Are All Exalted Who Enter the Celestial Glory?

A PERSON'S works, under the loving mercy of the Father, determine his final judgment, whether he shall inherit the celestial, terrestrial, or telestial glory. The conditions for entering the celestial glory, the only one with which the Church is concerned, are set forth in soul-lifting words in section 76 of the Doctrine and Covenants. (See verses 50-70) The conditions there enumerated are those which the Church has always taught men to accept and obey.

Within each glory, composed of innumerable beings, there appear to be several, perhaps many, degrees to fit the gradations of attainment or capacity among various groups. It is somewhat like the practice of some universities. All who have fulfilled the requirements are graduated with the same degree and are made members of the alumni association. But, some receive upon their diploma added commendation according to the excellence of their work, "with honors," "with high honors," or "with highest honors." Or perhaps a better comparison—some have qualified, in addition to the general requirements for professional service, in one of the many activities of society. So in the celestial glory, all faithful persons will receive some degree of exaltation, but not all full exaltation. Only dimly do we understand conditions in the "other world." (Concluded on page 671)

CONDUCTED BY MARIA C. JOSEPHSON

The

PERFECT HOBBY

By MORRISON COLLADAY



IT is a very good idea to have a hobby in times like these, and it is a better idea to have a good hobby. What is a good hobby?

One that provides enough excitement so you won't get tired of it; one that you can pursue at night when your time is your own; one that doesn't cost much, because most hobbyists aren't rich.

There is a hobby that thousands of men and women, boys and girls have found meets all these requirements. Believe it or not, it is amateur star-gazing.

It is possible to find many interesting things in the sky with even a small telescope. Of course, even a small telescope costs considerable if you buy it—more than most people have to spend on a hobby. However, if you build one yourself, the cost is so low for a very useful instrument that it is within the means of the average schoolboy, and, what is more important, the average schoolboy is entirely competent to build it.

Associations of beginning astronomers made up of persons who have each constructed a telescope to qualify for membership now exist in all parts of the country. There are at least eleven of them in the vicinity of New York City.

Most beginners build six-inch telescopes. If they buy all the parts, the total cost will be about twenty-five dollars. If they use old automobile parts and plumbing fixtures they can probably get by for ten dollars. It takes about a hundred hours' time, most of it spent in grinding the lens. The finished telescope will do the work of one which would cost two hundred fifty dollars if bought in the ordinary way.

Albert G. Ingalls of the *Scientific American*, who wrote the standard book on amateur telescope-making, says:

Such an instrument is capable of magnifying fifty or one hundred diameters. It will reveal the tilted rings of Saturn, the

polar caps of Mars, the satellites of Jupiter; double stars, nebulae, and on the moon an infinitude of fascinating detail. . . . Can the average person make his own astronomical telescope, including the lens? Must he or she be a mechanical genius? If the amateur telescope-maker must be a genius as many seem to believe, then more than five thousand lawyers, doctors, accountants, school teachers, business men, together with half a dozen women, all of whom have done successfully within the past few years, must be geniuses.

Grinding the lens is not particularly difficult, though it takes time and patience. A disc of glass is placed in a frame, and the surface ground into a concave form by a smaller glass disc. At first carborundum is used between the grinding discs; then emery as the lens begins to take shape, and finally a paste, known as jeweller's rouge.

The persons who have built their own telescopes range in occupation from laborers to bank presidents.

It is possible to do serious work in astronomy with even the smallest home-made telescope. Some amateurs have made discoveries that brought them worldwide fame. P. F. Goffen says:

Paradoxical as it may seem, the professional astronomer rarely has time to scan the heavens. His mind is bent on mathematical computations. But the amateur may venture forth like an explorer among the constellations. All over the world from scattered vantage points amateurs are making discoveries about the movements of the variable stars, meteors, and comets and submitting their observations to the professionals. Of the countless comets discovered in the last twenty-five years—and a new one is sighted almost every day—fifty percent were reported by amateur observers.

Clyde Tombaugh, a Kansas farm boy, who built his first telescope from the parts of a discarded cream separator, was the first person to see the planet Pluto. Leslie G. Peltier of Delphos, Ohio, has had a comet named after him. Nova Herculis, the remarkable new star that blazed up in the heavens a few years ago, was first seen

and reported by an English amateur, J. P. M. Prentice.

Star-gazing is to many people the answer to a search for the perfect hobby.

CHALLENGING THOUGHT

In a recent contest conducted jointly by the Frederick A. Stokes and the Lippincott Company concerning what young people could do for their country now, Miss Jean Terese Quirk of Leavenworth, Kansas, won first place.

We reprint her answer because we feel that it will stimulate other young—and older—folk to consider seriously how they too may help.

What Can I Do For My Country Now?
I am an American girl of high school age.

I cannot directly partake in my country's struggles, but
I can help her as only those at home can.
I can conserve for Victory by:

not wasting time,
sacrificing luxuries for defense savings;
salvaging discarded or unused metal,
paper, rubber, and rags;
walking, thereby saving tires and gas;
by saving and sharing books and periodicals—increasingly difficult to replace;
planting a "victory garden";
using leisure time for taking First Aid and assisting the Red Cross.

I can realize that I must:
obey those in authority without grumbling;
not spread rumors or propaganda;
study earnestly in school and work industriously at home;
be cheerful, calm, and resist defeatism, thus strengthening my own morale and that of others!

I can begin now, if I have not already done so, to ask God daily for a swift victory and a just peace.

GET IN THE SCRAP

Wanted: Farm scrap for Victory!
Wanted: Worn-out plow shares, mowers, and cultivators!

Wanted: Worn-out inner tubes, casings, and rubber boots!

Wanted: Farm scrap for Victory! There are six and a half million farms in the United States. . . . Each of those farms should yield hundreds of pounds of scrap for our great national scrap harvest. . . . You can help fill that quota by salvaging the scrap on your farm. . . . Sell it to a scrap dealer. . . . He will put it to work for Victory. . . . This is one way you can help win the war. . . . Let's make the national scrap harvest a continuing success!

Handy Hints

Payment for Handy Hints used will be one dollar upon payment. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If the holes in children's stockings are patched instead of darned, a much smoother mend will result. Take an old stocking, (the same color as the one to be mended, if possible) and fit a patch to the inside of the hole, then darn through the patch once. Clip the edges of the patch as close to the darn as possible, leaving a flat, smooth patch. This method is a great time saver.—Mrs. V. P. A., Salt Lake City, Utah.

When a jelly will not set add a few drops of lemon juice.—M. S., Lehi, Utah.

Lace edgings or fragile doilies can be washed safely by shaking them in a fruit jar of mild soap suds.—Mrs. A. B. H., Salt Lake City, Utah.

A soda cracker rolled into fine pieces and sprinkled over the lower crust of a fruit pie will prevent fruit juice running over into the oven.—Mrs. D. A., Altamont, Kansas.

To keep celery fresh, wash thoroughly, put in two-quart jar and seal. Keep in refrigerator and it will be crispier than ever.—Mrs. R. H. H., Caldwell, Idaho.

In making a garment that has patch pockets, when sewing the pockets on, instead of just stitching them on the usual way, I place a double fold of the material under the top corners of the pocket. This reinforces the strength of the material and prevents the pockets from tearing out at the corners. When through turn over and clip reinforcements close.—Mrs. A. McK., Luther, Michigan.

Cooks' Corner

By Josephine B. Nichols

Oven Baked Beans in Tomato Shells

- 6 to 8 firm ripe tomatoes
- 6 slices crisp bacon, chopped
- 2 green peppers chopped and fried in bacon fat
- 2 cups oven baked beans

Remove pulp from tomatoes to form shells, sprinkle shells with salt. Combine tomato pulp with bacon, peppers and beans. Fill shells with bean mixture, bake in moderate oven (375° F.) twenty minutes.

Salmon Loaf With Vegetables

- 2 cups salmon
 - 1 cup soft bread crumbs
 - 2 tablespoons lemon juice
 - 1 tablespoon chopped parsley
 - $\frac{1}{2}$ teaspoon salt
 - pepper
 - 1 cup milk
 - 2 eggs, slightly beaten
- Mix all ingredients together and put in
(Concluded on page 644)

FREE...tested menus and recipes that keep your food bills down!



WORRIED about rising food prices? Here's help. Send your name and address, plus the name and address of your grocer to Borden's, 50 N. Main St., Salt Lake City.

Get the free BORDEN'S PENNY BANQUET folder that helps you serve balanced meals without straining the budget. Here's what you get:

1. 12 balanced, seasonal menus that may cut your food bills as much as \$2.69 a week.

2. 12 recipes for hearty, nutritious meals made with Borden's Evaporated Milk—the golden, Western-made evaporated milk irradiated with Vitamin D. Blends rich, creamy goodness into every single dish! Write today!

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Irradiated with Vitamin D

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GLOBE "A1"
PANCAKE and WAFFLE FLOUR

KEEP THEM FLYING

By ANN RASMUSSEN

DEENSE! Defense! Defense! . . . against surprise bombings, against air raids, against torpedoes, against the devastating horrors of famine and malnutrition and disease which threaten to overwhelm us in time of war.

But is the world in general fashioning a defense program for the sustaining of ideals, morals, mental soundness?

Now, in a greater role, the Church of Jesus Christ of Latter-day Saints is called upon to help. Comfort is necessary—the kind of comfort the gospel gives to the person who opens a telegram and knows her son, or husband, or father, or sweetheart is missing, perhaps dead.

But more than comfort is needed. Those who are old enough, understand war in a measure, its glory and its infamy, the struggle for human self-control. They understand the grief which comes, the devastation made by a hard enemy and a retreating battalion, and the ways of some soldiers who take their pleasure as it comes. Some young men came back from the last war with hearts clean, souls free, and minds full of virtue. Others, too much a part of what they had been through, had succumbed to indecency.

Church auxiliaries have always had the responsibility of satisfying the needs of its members; to instill within them a desire and love for the good in life; to make them strong when temptations

come; to make them courageous when danger spreads.

Taken from home are our young men. Many hold the holy Priesthood of God. They were good when they left. How will they return?

You who are yet to join your comrades in battle, recall and establish your courage to say "No" to the evils that will confront you. When you have faced an ordeal, don't try to relax by submitting to the flattering, soothing appeals of a world apart from the one you have left. Don't let virtue go out of yourself to satisfy the craving which will be upon you in the turmoil of emotion. Remember God and His word. Remember your parents, your grandparents.

We who remain at home too will have problems. Many established luxuries and entertainments will be taken from us. We must put something in their place—a refined, cultured, educational program that will keep our young people in the Church, in the home, and in good company.

The place to start is in the home. Make every night one of happiness. Forget the trifles of the day and bring out your own originalities and family talents. Compose programs, invite your friends to come over to the house and enjoy home-made fun. Have parties that will make your friends cheerful.

Beside the home, the Church must share responsibility. More than ever



before it must promote its own resources. Dancing, parties, games, socials, religious services must rely upon our ingenuity. Let's not drop everything as we try to help our neighbors across the sea. Do something that will keep the hands and head and feet out of the mischief they are liable to innocently wander into in the search of occupation for leisure time.

It's a challenge to the Church and the leaders of its auxiliaries. Let's not fail our soldier boys, our pioneer heritage, or ourselves. Let's keep the banner of ideals flying!

Cooks' Corner

(Concluded from page 643)

well buttered mold. Place mold in pan of water and bake in moderate oven (350° F.) for forty-five minutes. Unmold on large serving platter, fill center with creamed cauliflower and place cooked carrots and string beans around outside edge.

(While salmon is still available, we should use it.)

Applesauce Muffins

$\frac{1}{2}$ cup shortening
 $\frac{1}{4}$ cup sugar
 $\frac{3}{4}$ cup corn syrup
 2 eggs
 $\frac{3}{4}$ cup applesauce
 2 cups flour
 2 teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt
 1 cup chopped nuts

Cream shortening and sugar together, add corn syrup and beat well. Add beaten eggs and applesauce. Sift flour, baking powder and salt together and add to creamed mixture. Add nuts. Bake in greased muffin pans in moderate oven (375° F.) twenty to twenty-five minutes.

Quick Coconut Macaroons (no sugar required)

7 $\frac{1}{2}$ oz. can sweetened condensed milk
 3 cups ($\frac{1}{2}$ lb.) shredded coconut
 1 teaspoon vanilla

Mix sweetened condensed milk and coconut, add vanilla. Drop by spoonfuls on greased baking sheet, about one inch apart. Bake in moderate oven (350° F.) ten minutes or until delicate brown. Remove from pan at once. Makes about thirty.

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I'LL DO IT!

I'LL HELP YOU CONSERVE WHAT YOU HAVE — SO UNCLE SAM CAN HAVE MORE!

MAKE ALL YOUR WASH LOOK Ab-so-lutely FAULTLESS

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DIFFERENT FROM THIS DAY

(Concluded from page 627)

"Oh, sure, let's finish that before you go." He dictated the last of it and the Earl Bartram news story.

WHEN Martha had gone, he poked about on his desk for the poem he had begun. Not finding it readily, he took up the beginning of the great Rocky Mountain novel and began writing. He was so intent upon it that he did not hear a student enter. The young man waited silently just inside the door. Finally the professor looked up.

"Earl!" he shouted. "What's this about your quitting school?"

"I'm leaving tomorrow."

"Now see here, you can't quit art. You're on your way up, boy!"

"I won't quit," said Earl Bartram.

"What'll you do? Go back to drawing charcoal frescoes on covered wagons and barn walls?"

"Maybe," said Earl with a grim smile, "but I won't quit art. It's too much—fun. I can't."

"Then why are you leaving?"

Earl looked out the window. Then he turned back, swallowing hard. "It's fun to eat, too."

"Well, you're going to eat for a while anyway," grinned the professor. "Look here—I've got a surprise for you." He drew the check from his breast pocket and handed it to the young man.

Earl stared at it. With stiff lips he said, "What's this?"

"I didn't tell you," said the professor, "but two or three weeks ago I sent some of your dry-brush drawings to K. E. A.; you remember—those rodeo pictures, calf-branding, bucking bronchos, and the clown on his burro."

The boy continued to stare at the check.

"But just because K. E. A. has taken some of your stuff, don't think you've arrived," said the professor sternly. "You need training, and plenty of it."

Earl nodded, still looking down.

"What does the art department say about you?"

"Poor draftsmanship," said Earl huskily.

"And they're right. Now, you've got vitality and freedom, and you can see things. But you need the other thing, too."

"Yes," said Earl. He blinked and his Adam's apple jerked up and down in his thin throat.

"You'll be mentioned with Charley Russell and Remington some day

if you get the technical part. Are you going to stay and get it?"

"You bet," said Earl. "I—" He thrust out his hand quickly and poked the professor's thick shoulder. Then he hurried out.

For a moment the professor gazed after him. Then he swung his creaking chair around and looked out the window at the high mountains. The snow of the morning had vanished from the gray summits, but the red and yellow of the autumn leaves glowed in the haze-filtered sunshine of late afternoon.

ONCE more he dropped his elbows on the desk and gathered the threads of his novel together. He added several sentences before the door opened a crack, closed, and then opened again. A small, gray-haired woman peeped in.

"Come in, Mrs. Hansen!" he called. He rose and bowed with massive courtesy as she entered. "Have you been waiting?"

"Not long," she smiled shyly. "I guess you know what I've come for?"

"Yes," he said, "you've finished your novel!"

"And here it is!" She handed him a brown-wrapped package. "You promised to read it, you know."

"That's right. And I'm much interested, too. Now, you aren't in a hurry, are you? Just leave it with me for a week or two so that I can, well, brood over it."

She hesitated. "I wonder—would it be too much to ask—I'd like to send it off in a day or two. And there are some things I'd like to go over with you."

The professor sighed. Not the deep-diaphragmed sigh he was capable of, but one almost wholly mental, which his visitor could not see.

"Tonight?" she asked, smiling up at him. "You're awfully busy, I know, but the busy people are the ones who—"

"Tonight, then," he rumbled, "at my home. Come any time after seven."

"How you do it, I don't know," she said, shaking her head. "You must have things you want to write yourself. But I do appreciate it—!"

"That's all right, perfectly all right," he assured her. Smiling, he patted the manuscript with a great brown hand. "Who knows what's in this? It may be the great novel of the West!"

IDEAS

From My Kitchen to Yours!

"GLAMOROUS" STEWS MAKE THE NEWS!

Meat stews or meat left-overs need no longer be "un-glamorous." Serve with Tea Garden Bing Cherry Preserves and you have a piece-de-resistance your family will really go for! Made from whole ripe cherries, deliciously preserved—Tea Garden's enticing, delicious flavor adds life and color to otherwise drab meals.

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Preserves
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Beverage

Note: This above is an idea from Tea Garden's 20-page booklet entitled "Entertaining without a maid." Write for your free copy.

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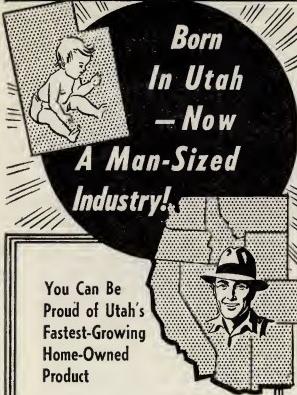
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CHANGE OF HEART

(Concluded from page 632)
her. His voice had a strange sound.

Hesitantly she came downstairs. In the dark hallway she couldn't see his face.

"Yes, Fred?"

"Malcolm Drew offered me an office job at lunch today, but I turned him down."

Ellen was silent. Fred went on.

"Did you tell Mary I bought you a vacuum cleaner with my last commission?"

It had been a stupid thing to do. She saw that now. One more blunder in the long list of her mistakes.

"Yes, I—"

"Did you say you liked me the way I am? That I was a good husband in every way?"

"Yes. She talked about her coat—"

"Did you mean it or were you just covering up your hurt pride?"

"I meant it, Fred," Ellen answered quietly. "I—"

He didn't let her finish that either. He had her in his arms.

"Then it's all right, honey. I couldn't stay, thinking you'd stopped believing in me or loving me. It wouldn't work—for us. I began to think I was a pretty bad salesmen—"

"Oh, Fred, I've never—"

But he had one more thing to say.

"Only, honey, instead of telling the girls I'm good, save it for me, will you? Love comes in handy these days!"

"SAIL ON AND ON"

(Continued from page 635)

or more and registered in the Ogden Area Council of Boy Scouts of America is eligible to enjoy the privileges and facilities of the club. All he is expected to do is pay a fifty-cent yearly fee and obey the club rules. Then he may bring his parents and brothers and sisters over fifteen or his girl friends if they have their parents' written consent to come to the club, and stay during the day or evening. If a Scout wants to stay all night or a few days, he brings his food and bedding. We furnish the bunks, wood and water."

"Do they work on their Senior Scout tests here?"

"Yes. We urge them to do so, but the primary purpose of the club is to develop the Scout's character, his physical prowess and his social interest in others while working and playing in a group."

"They could come up here after work then, couldn't they?"

Mr. Young nodded. "They may come or go as they please except Sunday, when the club is closed. As a matter of fact most of them are working in the defense effort. The club is a center for their recreation, and pleasure and association during their leisure hours."

"Is someone always here to supervise?"

"That's right," said Mr. Young. "Safety First is our motto."

Then Paul detoured me. "Remember what happened to the cat," he admonished me, and tossed me a life jacket. "My wife just likes to know everything," he apologized to Mr. Young.

"Well, this club is something I don't mind talking about," smiled Mr. Young to smooth my ruffled feelings. "Now sign one of these tags and hang it on the Buddy Board there by the boat you want to sail."

"Let's take a catamaran. It's such a peculiar name," I cried. "Look, here's the *Conrad*! That sounds good. He was almost as good a sailor as he was a writer." So we hung our tags on the nail next to the *Conrad*.

"Now when you come in, each of you takes off your own tag. So long as your tag is on the board, you are out on the lake," Mr. Young instructed us.

"Say, why do you call it a *Buddy Board*?" I can't endure a puzzle.

"That's simple," condescended our friend. "They swim in pairs. See! there are two nails together under the swimming section. Every boy has a buddy." So they can keep tab on each other.

"Oh!" I said.

"Then a lifeguard sits in a boat and watches them and calls the numbers every ten minutes. They aren't supposed to swim beyond fifty yards from shore," Mr. Young elucidated further.

"Come on," urged Paul and Gean. "Do you want to go sailing or not?"

Down on the shore, we found the *Conrad* sitting high and dry. The boys took off their shoes and socks and rolled up their Levis. I watched in amazement while a huge tin drum which was nothing more than a glorified tin can was inserted between the pontoons of the boat. Then they gave it a shove. The catamaran rolled obligingly over the can into the water and the can popped up in the rear.

"Come on," invited my about-to-be-sailor husband, "take off your shoes and I'll play Sir Galahad."

I did and he did, carrying me gallantly to the *Conrad*. I looked at its nice white bottom. No wonder every one had to take off his shoes to keep it so clean.

Gean carried the rudder to the boat and we fastened it in place.

"SAIL ON AND ON"

"If you want to go swimming when you get out into the lake, drop the sails, keep one person at a time in the boat and keep on your life jackets," called Mr. Young from the shore.

"They mean it when they say Safety First around here, don't they?" I sought agreement.

After the sail, we devoured our picnic spread upon snow white sugar sacks on the kitchen table in the clubhouse. Then we were drawn irresistibly back to the lake to try the kayaks. The Scouts paddling about in them made it look so easy. Again I tied a life jacket around me and took off my shoes. Away I skimmed into the lake. But something was wrong. I was moving all right but so was the lake, right down the paddle into my lap every time I dipped.

Just then a Boy Scout did his good deed for the day. "Look!" he suggested. "Dip it in faster. Then the water won't have time to run down on to you."

When night fell, we went into the clubhouse and upstairs to the circular room which would correspond to the forecastle of a ship. The curved wall by the door had shelves of books and magazines; the rest of the wall completed a circle and was punctuated by a series of windows so close together and so continuous as to give a complete

view of the lake. A radio phonograph makes it possible for the boys to listen to radio features or hold dances.

By now, parties of Scouts through with their day's work had arrived with girl friends and were sailing in the catamarans or clippers. Two lighted lanterns hung from the masts of each boat, outlining it wraith-like against the shadows.

From the roof deck we watched this ghostly panorama suddenly illuminated by the moon which rose out of the hills and hewed a silver path across the lake. When the wind died down and becalmed the sailing boats, Mr. Young climbed into a motor launch and towed each safely into port.

The Scouts who were staying all night went to their sleeping cabins sitting back on the hillside. The rest of us checked out of the logbook and went home. The Explorer's Yacht Club was closed for the night.

There is much hope for the future. The club needs a few more things such as a good pair of binoculars, a refrigerator for preserving food, a house for storing and repairing the boats; things that the Scouts and Scouter will work to get. In the winter, it is hoped that the club will continue its activities with winter sports and most of all, it is hoped that other clubs will be created for other boys all over the country.

ANSWERS TO OLD TESTAMENT CURIOSITIES

(Questions on page 618)

1. By Adam and Eve in the Garden of Eden. (Genesis 3:8.)
2. Nineveh. (Jonah 3:4.)
3. Jerusalem. (2 Kings 21:13.)
4. Jericho. (2 Chronicles 28:15.)
5. Babylon. (Isaiah 13:19,20; Jeremiah 25:12.)
6. "For thou hast confirmed to thyself the people Israel to be a people unto thee forever; and thou, Lord, art become their God." (2 Samuel 7:24.)
7. Solomon's navy at Ezion-geber on the Red Sea. (1 Kings 9:26.)

8. Babylon. (Isaiah 13:19.)
9. Shall stand before kings and not before mean men. (Proverbs 22:29.)
10. Righteousness. (Proverbs 14:34; Psalms 33:12; Psalms 144:15.)
11. Mount Moriah. (2 Chronicles 3:1.)
12. Shechem. (Judges 9:45.)
13. Because David took the city from the Jebusites. (2 Samuel 5:6,7.)
14. Omri. Hill of Samaria. (1 Kings 16:24.)
15. Mount Gerizim. (Deuteronomy 27:12.)

WHY LATTER-DAY SAINTS CAN AFFORD TO GO ON MISSIONS

(Concluded from page 616)

of a little over three million. If we are observing the Word of Wisdom as we should be, we can well afford to maintain ten times the present number of missionaries and have more money left over at the end of the year than the entire missionary system is now costing.

The value of our missionary system cannot be measured in dollars and cents. We read in the Doctrine and Covenants: If we labor all our

lives and save but one soul, how great shall be our joy in the life to come. Realizing this, why shouldn't we expend our dollars, and freely, for this most important work?

Strive hard to become worthy of being called upon a mission. If it is impossible for you to fill a regular mission, be thankful for the privilege and opportunity of accepting a call as a stake missionary. A mission is a personal sacrifice from which blessings flow.

"YOU'VE BEEN "GOOD SOLDIERS" TOO!"



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KING ALCOHOL

(Concluded from page 631)

this report carefully we observe that old king alcohol claimed the lives of many times more than five of our citizens last year. Interesting is the fact that there were one hundred forty-four violent and accidental deaths reported, and in many of these cases the villain behind the scene was alcohol. The report further discloses that while scores of our citizens died of liver diseases, kidney diseases, hemorrhage of the brain and paralysis, the records do not reveal the fact that in some of these cases the predominating cause of death was the long, continued use of alcohol. Down through the ages king alcohol has escaped its just condemnation because only half truths have been told and large amounts of money have been expended in lying propaganda to popularize this drug as a beverage.

In an eastern hospital 1,240 patients were admitted in one year with the diagnosis of "Alcoholic Poisoning." Of this number 121 died. This is a ten percent mortality and is a higher death rate than that caused by other drugs in the same institution.

Recently the Honorable John Hous-ton, of Kansas, spoke in the House of Representatives and said, "I would remind you that intoxicating beverages play an important part in the promoting and spread of syphilis and gonorrhea. In our present emergency the Surgeon General reports that syphilis and gonorrhea are causing more lost time among soldiers and sailors than any other serious disease. Time lost, when time is urgent for training our men and for building our ships and the transporting our soldiers and their weapons to the far corners of the world is the scarcest of our resources. Time lost when the expression 'Too little and too late' covers the tragic story of lost outposts, lost lives, lost battles, and lost opportunities for early victory. Health is needed now as never before in the history of a people determined to preserve their freedom."

To the youth of America, please be reminded that you have a world war to win, followed by an immense job of reconstruction. To settle world chaos you must have a clear head capable of high thinking with a brain free from the effects of alcoholic poisoning. You must remember that king alcohol is not a benevolent monarch, but one that seeks only your destruction, your defeat, and early decay. You must know that alcohol is one of the best allies of the Axis powers, that it is slowing up our war production. In a way, your "oldsters" have failed you, in that this tyrant has not been dethroned before. It remains for you to strip this killer of its power and rightly place it in its category as a drug and a poison fit only for use in industry, medicine and the manufacturing of high explosives.

ON THE BOOK RACK

(Concluded from page 639)

HANDS UP

(National Recreation Association, New York City. 1942. 28 pages. 35 cents.)

BECAUSE there will be increasing need for entertainment requiring little thought and space, and even less equipment, this booklet will be a "handy" one for each home. These hand plays require only a willingness to use the two hands that nature has kindly afforded and the imagination which everyone needs to cultivate more wisely. A good time will be assured all families and friends who undertake to execute the suggestions in *Hands Up*.—M. C. J.

NEEDLE TO THE NORTH

(Arthur C. Twomey in collaboration with Nigel Herrick. Houghton Mifflin Company, Boston. 1942. 360 pages. \$3.50.)

THIS travel book dealing with the exploration of Ungava territory in the northern half of the Labrador Peninsula and of the Belcher Islands, lying immediately to the west of Ungava in Hudson Bay, becomes an experience well worth living vicariously. Unlike the expeditions that we read about in previous books such as *Kabloona* and *North to the Orient* in which silence was the prevailing theme, this book is full of sound—that of the Eskimos and of the animals that abound in the eastern part of Canada.

This book will serve to stimulate greater interest in nature and will be of particular worth to those who love the earth.—M. C. J.

WRITERS IN CRISIS

(Maxwell Geismar. Houghton Mifflin Company, Boston. 1942. 299 pages. \$3.00.)

THROUGH the writers Lardner, Hemingway, Dos Passos, Wolfe, Faulkner, and Steinbeck, the author paints the background for the America of the twenties and thirties, the America of crisis. By careful analysis, Mr. Geismar ably selects the salient characteristics of these writers, tracing their growth from suspicion and despair to a renewed faith in the spiritual qualities of mankind.

The book is a keen study of the forces that have been at work among the writers of recent years; it is an able analysis of the needs of these writers which will bring to America the fulness of her promise as a literary nation.—M. C. J.

THOSE ENDURING YOUNG CHARMS

(Ruth Hooper Larison. Illustrated. Harper and Brothers, New York. 1942. 244 pages. \$2.75.)

MRS. LARISON said that she always had the desire to write this book to prove in a helpful way the truth of Browning's poem when he said that the older years constituted "the best of life." What older folk must capitalize on, Mrs. Larison says, is individuality. She continues by saying, "Individuality grows slowly for it is a quality which needs to be cultivated; a fusion of character, charm, poise and graciousness. Character is brewed in the stern cauldron of experience. Charm is the result of being one's nicest self all the time. Poise comes from meeting experience with adaptability; graciousness, from thinking of others before oneself—and liking it!"

With this premise, Mrs. Larison plunges into her subject and does a thorough job of it, indeed.—M. C. J.

DRIVIN' WOMAN
(Elizabeth Pickett Chevalier. Macmillan Company, New York. 1942. 652 pages. \$2.75.)

THIS is the story of a woman who drove herself almost beyond the point of human endurance in order to maintain her family in the face of stupendous odds. Of great significance is the fact that the book deals with a good woman who prefers to remain with the man she married rather than suffer the ignominy of divorce.

Fascinating as the love story is, the true worth of the book lies in its historical expose' of the tobacco trust which nearly ruined the people of Kentucky. For those of us who live in the agricultural west, the story of how these Kentucky folk formed their own farmers' cooperatives assumes particular importance.—M. C. J.

PLUME ROUGE

(John Upton Terrell. The Viking Press, New York. 1942. 500 pages. \$2.75.)

THIS historical novel has all the flavor of the Old West which it so faithfully depicts. In addition, it has all the intensity of gripping drama with the interplay of nature, character, and incident. Tracing the westward movement of the group who made their way across the vast region west of the Mississippi River, the author introduces such historic characters as Carson, the explorer, and Parker, the historian, along with numerous fictitious characters who make the book become living, moving history.

Through the story, the author has employed a second story, a seemingly loose thread, which first mystifies and then clarifies the whole.—M. C. J.

HISTORY OF THE WILLIAM SNOW AND ROBERT GARDNER FAMILIES
(Celestia Snow Gardner. Acorn Printing Company, Salt Lake City. 183 pages.)

THIS is a compilation of short biographies of William Snow, brother of Erastus Snow, and pioneer of 1850; Robert Gardner, pioneer of 1847; and some of their immediate descendants. The sixty-four thumb nail sketches included in the volume make the men and women human by telling of pioneer incidents, missionary labors, and faith-promoting experiences. Many of these events are intimately connected with Church history. Such is the heritage of the Snow and Gardner families who have given the Church sixty-one missionaries, fifteen bishops, and fifteen bishop's counselors.

—A. L. Z., Jr.

THE MOON IS DOWN

(John Steinbeck. The Viking Press, New York. 1942. 188 pages. \$2.00.)

THIS story, based on the Nazi occupation of neutral territory, is wholly tender and hopeful. Although there may be those readers who will say that the author is the victim of wishful thinking, they will feel that there is much truth in what he writes and that the common people can develop the courage that will in the end defeat ruthlessness.

"You know, . . . I am a little man and this is a little town, but there must be a spark in little men that can burst into flame," is the way the mayor of the little town expressed it. And when that bursts into flame, fear vanishes, leaving only courage and the will to do—or die.

This is an encouraging book in these days of concern, and it is a beautifully written book as well.—M. C. J.



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COMMITTEE ACTIVITIES

Stake Committee

THE stake Melchizedek Priesthood committee has the responsibility of conducting the regular monthly Priesthood leadership meeting at which quorum officers and committee members are in attendance. Following the opening exercises and general announcements, the group separates into four sections (1. Personal Welfare, 2. Class Instruction, 3. Church Service, 4. Social and Miscellaneous Activities) where detailed instructions are given for activities of the coming month.

* * *

Organization is essential to progress. Therefore, at the stake leadership meeting the necessity for complete organization should be emphasized. No quorum can function fully and carry out the prescribed programs if some of the committees are not organized. As the fall and winter season approaches, the quorums in your stake should be encouraged to replace promptly all officers who may have been called into the armed service, or are otherwise taken away from their quorum activities.

Quorum Officers

THE first step in successfully discharging your obligations as officers to your quorum is to see that the committees and other officers are all appointed. Otherwise it will be impossible for your group to take its stride with the rest of the Church in the activities outlined. Remember that your group will benefit, or be deprived of expected blessings, in accordance with the efficiency which you display as a quorum presidency.

Social & Miscellaneous

Recreation

WINTER is usually an excellent time for social and recreational activities. Fellowship and brotherhood should be developed through carefully planned parties. Remember that the wives of the members are important people and can do much to push the Priesthood projects forward.

Report From Cache Stake

CACHE STAKE held a combined leadership meeting and social last month in the Logan Fifth Ward with Dr. and Mrs. John A. Widtsoe as guests. Each gave special instructions relative to the

Quorums are Invited to Send Questions and Features

TO make the Melchizedek Priesthood department as vital and helpful as possible to the quorums is the aim of the Priesthood committee of the Council of the Twelve. Consequently it is planned to classify all Priesthood material under regular headings, to guide quorum workers more readily to the information desired. Stake and quorum officers as well as members of the four standing committees will find in *The Improvement Era*, from month to month, special instructions, suggestions, and guides for their work.

Questions and problems concerning quorum activity will be welcomed. The answers, where of general interest, will appear in this department so that all quorums may be benefited.

Quorum officers are invited to send brief reports of special activities which may stimulate or encourage the initiative of other groups of the great Priesthood brotherhood. Glossy print pictures of special activities may also find a place on the Melchizedek page. Such special reports could well accompany the monthly reports.

All questions and reports should be addressed to Elder Joseph Fielding Smith, 47 East South Temple Street, Salt Lake City.

Priesthood, with Sister Widtsoe instructing the wives how to stimulate their husbands to greater quorum activity. Following the meeting, dancing and refreshments were enjoyed. Other stakes may occasionally try this combination.

Care of Farm Equipment

THE present emergency demands that farm equipment be given the best of care so that it will last for the "duration." It is not only good business to conserve your machinery, but it is your patriotic duty. Investigations have shown that farm machines can be made to last many extra years if given proper care both during operation and when not in use.

A free booklet is available which presents in condensed and readily accessible form information which may be helpful in caring for all farm machines, regardless of type. Sections entitled *Preparing for the New Season, Care During Operation, Season-End Check-up, and Storage* survey the year-round cycle.

Write to *The Improvement Era*, 50 North Main St., Salt Lake City, Utah, and request the free booklet entitled *Your Farm Equipment*.

Church Service

Equal Opportunities

THE Priesthood membership should all be given the opportunity in one way or another of participating in Church service. Devise ways to utilize and develop the members by arranging for them to perform ceremonies, speak in meetings, do ward teaching, or engage in stake missionary work or assist in the auxiliaries.

Work Among the Elko Indians

ELDER STACY NELSON, high council-man of the newly formed Humboldt Stake, during his work as a butcher in an Elko market went out of his way to become personally acquainted with the Indians who trade there. He made inquiry as to their religious convictions and found them neglected but friendly, and they invited Brother Nelson to visit them soon.

With encouragement from Stake President Rodney Williams and with the willing assistance of Brothers Oner Smith and LaDell Larsen, accompanied by his wife, two meetings have been held, with plans to continue them every Sunday evening. The first proved very encouraging with thirteen in attendance. A Book of Mormon was lent on request. The second meeting boasted an increase of three and this time two more copies of the Book of Mormon were requested.

Elder Nelson found the Indian agent at the Elko Reservation to be very cooperative. One of the Indians told the elders after their first meeting that he believed the meetinghouse would not hold the number who would be in attendance after a few meetings were held.

Quorum Quiz

What Is The Committee System In Quorum Government?

THE quorum of the Melchizedek Priesthood should function through the activities of the four committees composed of its membership. It is customary for the presidency of the quorum and the secretary to each act as a chairman for the committees. Subcommittees are appointed as the need arises. The four committees which should be fully organized and functioning are:

1. Personal Welfare
2. Class Instruction
3. Church Service
4. Social and Miscellaneous Activities

Each committee should consist of as many members as deemed necessary for the size of the quorum.

Personal Welfare

Devise New Projects

JUST because winter is approaching and agricultural projects are at a standstill is no reason to forget committee responsibilities. Now is the time to devise and organize new projects which are suitable. Handicraft is receiving more and more emphasis as possible project material. Work may also be planned for next spring.

* * *

Boise Stake Storehouse Goes Into Action

*By Z. Reed Millar
President of Boise Stake*

PREPARING for all-out cooperation with the Church Welfare plan, Boise stake recently began utilizing the facilities of its new concrete storehouse. In one day the Boise Fourth Ward put up 1,607 quart cans of apricots by using the modern equipment of this new structure.

The building is of reinforced concrete and in size is forty feet square. The basement is divided into a furnace and coal compartment, a man's work room, and a can storage room. Under the loading platform will be installed our cold storage unit. The canning room is 19 by 40 feet and contains all of the canning equipment necessary for modern canning operation including two retorts, two big vats, electric sealers, and cleaning tables. Our boiler is a reconditioned 15 horsepower boiler which operates at twenty pounds maximum pressure, operating with a stoker for automatic firing, with automatic cut-off at twenty pounds and turn-on at ten pounds pressure. We have it fully equipped with low water cut-off, thermostatic control, and will in time operate it with steam radiators to heat the parts of the building used during the winter.

Most of the work on this project has been done between 7 p.m. and 11 p.m. Some cement finishing ran to 2:30 or 3:00 o'clock in the morning. On our

biggest run in the pouring of the concrete wall we began operations Friday evening about 6:00 and poured until 11:00 o'clock that night, then began at 8:00 o'clock Saturday morning and completed pouring the walls about 4 p.m. On these occasions twenty to thirty of the brethren participated. We used a homemade hoist pulled by a tractor belonging to Bishop Anderson, and attached to a cable which had a triangle chain hooked to the front end and the two handles of the wheel-barrow carrying the cement up to our platform for pouring in the forms. It worked very fast and very efficiently. Very little skilled labor outside of plumbing and electrical work was necessary on the building.

On the day of our first canning we had all of the bishops and Relief Society presidents and stake presidency assembled to have their pictures taken.

Three wards now have contributed one hundred percent on their portions of the cost of construction and completion of the storehouse, one other ward is nearly completed, one about eighty percent, and the other ward about fifty percent paid out in its quota. The construction was begun in the fall of 1941 and worked on quite steadily except during the latter part of January and all of February and the forepart of March when, because of weather conditions, we were not able to pour concrete. Special mention should be made concerning the activities of Bishop Clayne Robison who supervised and assembled the workers on the building until he went into the army at the beginning of the year and to his successor, Bishop Willis Peterson of the Second Ward, who did a magnificent job in the same assignment after Bishop Robison left.

We are extremely thrilled with our accomplishment and while it has taken a tremendous amount of effort on the part of those who could devote their time to it, it is well worth it and will be a grand addition to our ability to follow through on the Church Welfare program. We figure that the construction costs will be under \$6,000.00 aside from donated labor and when the cold storage unit is completed it will cost approximately \$7500.00 to \$8,000.00. One-half of the cost has been borne entirely by the Boise Stake in addition to the extensive building program that the wards of the stake have carried on during the past few years.

Class Instruction

THE responsibilities of this committee include previewing the lessons for the month ahead and planning how to present them in the most practical and stimulating manner. Much can be done to improve quorum attendance. This is necessary to increase membership participation which, in turn, is essential to quorum health.

(Continued on page 652)



(Continued from page 651)

**Melchizedek Priesthood
Outline of Study, November, 1942**

Text, *Teachings of the Prophet Joseph Smith*

LESSON 34

**THE SIN OF CAIN AND SONS OF PERDITION
(Continued)**

3. Sons of perdition (D. & C. 76:30-39, 43-48)
 - a. Sin against the Holy Ghost (356-358, 361)
 - (1) Cannot be committed after death, only in this world
 - (2) Not in this life until he receives the Holy Ghost
 - (3) Those who know the power of God, then deny the truth and defy God's power
 - (4) Deny the Holy Spirit after receiving it
 - (5) Deny the Only Begotten Son of the Father after the Father has revealed Him (358)
 - (6) Equivalent to crucifying Him unto themselves
 - (7) Know God and then sin against Him
 - (8) Deny plan of salvation with eyes open to the truth of it (358, 128)
 - (9) Shed innocent blood (156) or be accessory thereto (301)
 - b. Punishment for the unpardonable sin
 - (1) No other sin comparable to sinning against the Holy Ghost (156; 301)
 - (2) Cannot be forgiven in this world or in the world of spirits (356-358, 361); Cf. D. & C. 84:41
 - (3) Offenders subject to the second death (Cf. D. & C. 29:41; Alma 12: 16-18)
 - (4) Eternally banished from God (2 Nephi 9:8-9)
 - (5) Doomed to dwell in hell worlds without end (Cf. Hel. 3:29)
 - (6) Shall rise to that resurrection which is as a lake of fire and brimstone
 - (7) Become their own tormentors and accusers
 - (8) Torment of disappointment of mind as exquisite a torment as a lake burning with fire and brimstone (356-357, 361)
 - (9) They cannot repent (358)
 - (10) Vessels of wrath, to suffer the wrath of God, with the devil and his angels in eternity (Cf. 358; Jacob 3:11; Alma 34:35)
 - (11) Better for them never to have been born
 - (12) Become enemies of God, as the devil (Mos. 16:5)
 - (13) Their final state not revealed to man
 - (a) Only made known to participants of the punishment ordained unto this condemnation
 - (b) Never has the Lord declared they should return (D. & C. 29:28-30)
 - (c) Lord never authorized statement that the devil, his angels, or the sons of perdition should ever be restored (24)
 - (d) Their state of destiny is not revealed, nor ever

shall be revealed, save to those who are made partakers thereof

Discuss:

1. What is meant by sinning against the light?
2. What torment is indicated by the lake of fire and brimstone?
3. Define the second death.

LESSON 35

REINCARNATION AND OTHER FALSE DOCTRINES

Read *Teachings of the Prophet Joseph Smith*, pp. 103-105, 202-215.

1. False doctrines of "Joshua, the Jewish Minister" (103-105)
 - a. His misinterpretation of Nebuchadnezzar's dream
 - b. Strange theory of the resurrection—a transmigration of soul or spirit from father to son
 - c. Claimed to be reincarnation of the spirit of Matthias the Apostle
 - d. Peace after 1851
 - e. All improvements projected by spirits of the resurrection
 - f. Dates set for the judgments
 - g. His identity with the notorious Matthias
 - h. Comments of the Prophet
 - (1) Truths do not emanate from a mind filled with darkness or from wicked or depraved spirits
 - (2) His doctrine was of the devil and his god was the devil
2. Ancient advocates of false doctrines (208)
 - a. Magicians of Egypt
 - b. Wizards and witches of the Jews
 - c. Oracles of the heathen
 - d. Necromancers, soothsayers, and astrologers
 - e. Those possessed of evil spirits in days of Christ and the apostles
3. Examples of false spirits in modern times (208-212)
 - a. French prophets—disorder and indecency
 - b. Joanna Southcott, professed prophetess
 - c. Jemimah Wilkinson—her body reanimated after death and while her spirit was in heaven
 - d. Irvingites—counterfeited the truth
 - (1) Organization and professed gifts
 - (2) Ambiguous, incomprehensible utterances
 - (3) Distorted countenances
 - (4) Church organized by "prophetesses"
 - (5) Declaration about the "two witnesses"
 - (6) Prediction of the Savior's coming in two and a half years
 - (7) Failure to heal a sick child

Discuss:

1. What is meant by "reincarnation," and "transmigration of souls"? Do such teachings have adherents today?
2. Describe how false teachers have arisen in every age.

LESSON 36

REINCARNATION AND OTHER FALSE DOCTRINES (Continued)

4. Keys for detecting errors (212)
 - a. Prophets of God not indecorous
 - b. A woman has no right to found or organize a church
 - c. Women rebuked their elders and accused the brethren
 - d. Claim of receiving the spirit of prophecy without receiving the or-
5. False spirits in the Church (213-215)
 - a. At Kirtland—strange visions, wild, extravagant, and ridiculous actions
 - b. Shaker spirit introduced
 - c. Falling-down power manifested
 - d. Angels of Satan appearing as angels of light
 - e. Persons attempting to write revelations for the Church
6. Discernment of spirits (202-208, 213)
 - a. The devil can cause those under his influence to speak any language (213)
 - b. No man or set of men without the Priesthood and the power of discerning spirits can tell true from false spirits (213)
 - c. Nothing unnatural in manifestations of the Spirit of God
 - d. "No person through the discerning of spirits can bring a charge against another; they must be proven guilty by positive evidence." (214)

Discuss:

1. What key for detecting error was given by the Prophet?
2. How can we obtain the power of discerning true from false spirits?

LESSON 37

EDUCATION AND INTELLIGENCE

Read *Teachings of the Prophet Joseph Smith*, pp. 51, 55, 67, 138, 205, 217, 253, 297, 301, 305, 316, 324, 343, 354; D. & C. 11:13-14; 21:1; 50:40; 88:17, 77-79, 118; 90:15; 93:24, 28, 36; 121:26; 130:18-19.

1. "Seek learning by study and also by faith"
 - a. The mind of man is capable of instruction (51)
 - b. Mind of righteous enlightened by the Spirit (D. & C. 11:13-14; 121: 26)
 - (1) If desired in faith
 - (2) By it may know all things expedient in righteousness
 - c. As true Mormons we should gather and treasure up all good and true principles in the world (316)
 - d. We should study the scriptures (D. & C. 21:1), words of wisdom (88: 118), the doctrine of the kingdom (88:17), theory, principle, laws and all things pertaining to the kingdom of God (88:77-78); things in heaven and earth, past, present and future, at home and abroad, wars and perplexities of nations and the judgments on the land, and learn of countries and kingdoms (verse 79)
 - e. Seek ye out of the best books words of wisdom (88:118)
 - f. Seek learning by study and also by faith
 - g. Study and learn, and become acquainted with all good books, and with languages, tongues and people (90:15)
2. Intelligence or properly applied knowledge
 - a. As man approaches God he is enlightened (51)
 - b. As we degenerate from God we lose knowledge (217; 67)

(Concluded on page 660)

THE WORK OF THE SEVENTY

Our Ideals and Values

THE gospel of Jesus Christ comprises many ideals and values which the seventies of the Church should thoroughly understand. We write this message in a spirit of reverent feeling, for it involves so many different subjects which are fundamental to the great theme of the gospel. All of the institutions of life that have grown out of the revealed word of God in these latter days have been our contributions to the educational, ethical, political, and economic life of man. The Latter-day Saints hold to the highest conception of Christian ethics. They have developed a wholesome and abiding family life. They regard with tender care the sanctity and purity of the human body. They have deep spiritual perspectives and hold loyally to the unseen realities of life. Historians have written with profound admiration about our forebears and leaders in educational activities, and our social and economic contributions to the world. The subject of irrigation, and the work of women in the Church, have received the devoted study of scholars. They admire the social welfare plan and what the Church does to take care of its poor and to comfort those who are in sorrow. These subjects the missionaries should have well in mind, for they are topics for conversation and explanation. Every fine thought, every noble purpose, every high loyalty, in fact everything and anything which helps us draw nearer to God should be the goal for which we strive, and it is these ideals which we should teach to the people among whom we associate.

To the great principles of the gospel, however, we must give our closest thought and study: the teachings of Jesus Christ pertaining to God and man, the holy scriptures, faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost, prayer, and immortality. These are the truths which will win the world back to an understanding of what is required of the children of God. There are also the restoration of the gospel, the coming forth of the Book of Mormon, and the organization of the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith. What a glorious list of subjects to be made more profound and more beautiful and more truthful by our knowledge of the life of the Savior, His resurrection, His gift of life eternal.

Our forebears who accepted the restored gospel in the early part of the last century were earnest souls with deep spiritual convictions. They were not scholars of theology, nor were they formally trained in university and collegiate life, yet their thinking was none the less profound and urgent. The spirit of God rested upon them; and the visit of John the Baptist, followed by the visit of Peter, James, and John had awakened them to a knowledge of the divine purposes of life. They were prompted to leave all and follow Him. It was their own personal knowledge

of the living God that gave them a new hope for the world, a matter of divine revelation, recognized and responded to by a deep faith and confidence.

While it is true that the ordinary person wants to know in order to believe, it is faith, heart knowledge, and spiritual life by which our knowledge of the gospel comes. The divine truths you must know, and know to the depths of your souls, for they lie at the very foundation of the work of the Church. You are in the mission field to explain the gospel of Jesus Christ. You have the sacred authority to do this. Human destiny is dependent on His work and upon the meaning of His resurrection. His life was given to save the world, and His holy principles of life will never be replaced. As members of quorums of the seventy, you must have an intense respect for one another before you can teach and teach you should, for this is your calling. You brethren have been baptized unto a new life. You were confirmed members of the Church of Jesus Christ, but your baptism and confirmation lie more deeply than the visible signs of something. They are the signs of an inner relationship. Our whole lives have to be inner and spiritual first. This relationship takes time and growth and discipline, because character cannot be improvised. Character grows, and growth takes time. This is where the Church comes in with great power, for it offers a changed life, through the power of a new devotion—a power which makes a man leave behind him old accustomed ways. Much of the weakness of the churches today is their lack of discipline. The Church teaches every member to discipline himself. This discipline grows through prayer and work, through daily companionship, through deepening comprehensions, through a growth of the love that seeketh not her own.

You have a world-embracing message. You must expect that in time there will be a new earth-world through divine intervention in the affairs of men by the return of the risen Christ. You must grow from day to day into a richer spiritual attitude toward all life, for you have a message for all men everywhere. Remember that as your love for the work increases, your faith will deepen. Your perfect moral health will give you a condition of mind in which self-consciousness is forgotten, because you will have but one desire and that is to do God's will.

In your conversations, give the substance of the divine message which has been revealed in this age through the Prophet Joseph Smith, for he was the holy messenger to usher in the fulness of the gospel to this present-day world. While you are quite right in explaining the institutional life of the Church, for true religion must express itself in creating institutions that make for righteousness, your final thought should be: "Hear ye the word."—L. E. Y.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC.

EDITED BY LEE A. PALMER.

THE AARONIC PRIESTHOOD

Thirty-first in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

THE revelation of this great law, which is today observed throughout the Church in all the world, was followed by persecutions fiercer and more extensive than any the people of God had yet experienced. The jealous hatred of their gentle neighbors, fanned into fury by the falsehoods of apostates and others hostile to the faith, began to vent itself in predatory acts of various descriptions. An election riot in Daviess County in August, 1839, in which several "Mormons" set upon by mobocrats came off victorious, was made the provocation for various outrages upon the Saints, who were finally compelled to take up arms in self defense. The battle of Crooked River, fought late in October, in which the mobocrats were routed, was the signal for calling out the militia, ostensibly to restore order, but in reality to assist the persecutors of the Saints in overcoming them. Far West was besieged, and on surrendering was sacked and pillaged ruthlessly. Joseph and other leading elders were made prisoners and the brethren, on laying down their arms, became horrified witnesses of the fiendish outrages inflicted upon their helpless

wives and children by the merciless mobbers, assisted by their conferees. To cap the climax of these dastardly deeds, the brethren, prior to being driven away to their dungeons, were forced at the point of the bayonet to sign deeds of trust conveying their property—such as had not fallen a prey to pillage already—to pay the expenses of the war waged against them. During the winter of 1838-9, from twelve to fifteen thousand Latter-day Saints, threatened with extermination if they remained in Missouri, fled from the state and sought shelter and protection within the hospitable borders of Illinois.

Joseph and his brethren having escaped from Missouri, after languishing for six months in Liberty Jail, Clay County, arrived at Quincy, Illinois, where the greater portion of the scattered Saints had congregated, on the twenty-second of April, 1839. We next find the Church established at Commerce, afterward Nauvoo, where the Priesthood was again organized and the work of gathering the Saints resumed.

On the fifth of October, 1839, at a general conference of the Church held in Commerce, Newel K. Whitney was appointed bishop of the Middle Ward, Edward Partridge, bishop of the Upper Ward, and Vinson Knight, bishop of the Lower Ward. At the same time it was voted to establish a branch of the Church on the Iowa side of the river (Mississippi), over which Alanson

Ripley was made bishop. Removing to Nauvoo some months after, Bishop Ripley was succeeded in July, 1840, by Bishop Elias Smith.

The work of God, as if given new life by the fiery ordeal it had passed through, now began to spread rapidly. Stakes were formed in various places, and, as usual, were provided with high councils and bishop's courts to administer their spiritual and temporal affairs. As we are treating of the Aaronic Priesthood, we shall only give the names of its officers and omit the others. Among the stakes organized were the following: Lima Stake, on October 22, 1840, with Gardner Snow as bishop and Clark Hulet and Henry Dean as counselors; Quincy Stake, on October 25th, George W. Crouse, bishop, and Asariah Dustin and Sylvester B. Stoddard, counselors; Mt. Hope Stake, October 27th, Daniel A. Miller, bishop, and Isaac Clark and John Allen, counselors; Freedom Stake, same date, Simeon Leach, bishop, and Horra Kimball and Jacob Foutz, counselors; Geneva Stake, November 1st, Gardner Clark, bishop, and Moses Clare and David Orton, counselors; Springfield Stake, November 5th, Abraham Palmer, bishop, and Henry Stephens and Jonathan Palmer, counselors. William Allred is mentioned as bishop at Pleasant Vale, and William Whiteman as bishop of Ramus.

(To be continued)



FETED BY HYRUM STAKE PRESIDENCY AND MENDON WARD BISHOPRIC FOR UNUSUAL ACCOMPLISHMENTS IN AARONIC PRIESTHOOD PROGRAM

Mendon Ward priests, teachers, and deacons proudly display Standard Quorum Awards presented in 1941 activities in the Aaronic Priesthood program.

A most commendable record was established by these young men. They filled 1040 Priesthood assignments during the year for an average of twenty-eight assignments for each deacon, teacher, and priest.

The combined quorum records for the year showed seventy percent attendance at quorum meeting; seventy percent observing the Word of Wisdom; and ninety-eight percent tithe payers.

Stake president Edwin Clawson and counselors Albert Zbinden and B. M. Thompson, together with Bishop Edgar Hancock and counselors C. A. Sorensen and L. K. Wood furnished the boys a banquet and dance in honor of their achievements. These brethren were assisted by Arthur Kidman, J. J. Hancock, Edgar Sorensen, and Carlos Kidman, of the Mendon Ward Aaronic Priesthood Committee.

Bishop Hancock writes: "Each quorum feels that the year 1941 was one of great achievements, and that 1942 will find each member working hard for another Standard Quorum Award."

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

EMIGRATION STAKE MAKES GAINS IN WARD TEACHING



R. RAY NIXON, CHAIRMAN EMIGRATION STAKE
WARD TEACHING COMMITTEE

DURING the past three years, the wards of Emigration Stake have consistently improved in ward teaching activities. One ward has experienced a three hundred percent increase in this activity during the three-year period.

According to R. Ray Nixon, chairman of the Emigration Stake ward teaching committee, the ward bishoprics are supporting this activity one hundred percent. In reporting to the Presiding Bishopric on a ninety-four percent record for the month of June, Brother Nixon wrote: "Brethren, this is a thrill! It shows what can be accomplished when our bishoprics get behind the project and really push with all their might."

Emigration Stake does not yet lead the Church in this field but if the present rate of increase continues it won't take long for this ambition to be realized.

Stake president George A. Christensen and counselors Rulon W. Clark and Thomas W. Muir are giving full support and active help in this activity, according to Brother Nixon.

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . (D. & C. 84:106, 107)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for November, 1942

YOUTH IN THE PRESENT EMERGENCY

YOUNG men and young women by the thousands are leaving their homes throughout the Church to seek employment in the defense industries and other activities. Many of them have never been away from home before. They are filtering into our more concentrated areas with full confidence that they will be made welcome and accorded deserved recognition.

It is easy for them to find employment. Pay envelopes bulge beyond youth's fondest dreams. The pleasures and possessions they've always wanted and considered beyond their reach are now so easy to obtain.

In the midst of it all, unparalleled temptation parades its deceitful form before the consciousness of youth. The principles of honor, virtue, and integrity are cunningly distorted, and the spirit of compromise moves in to destroy youth's sense of values.

As these young people move into our wards, we should all extend to them the cordial hand of fellowship and the warmth of an understanding heart. They are sons and daughters of God to whom our homes and hearts should be opened. We cannot properly live in snug complacency so long as "one of the least of these" is in need of that which we can provide which will steady him in the way of life.

Many will find it possible to fix up the spare room and make it available for an L. D. S. boy or girl.

We should all welcome them into our ward socials and various Church functions. We would feel bigger and better if we went out of our way a little more to help those who hunger for our encouragement.

In the final analysis, let us all do for someone else's son or daughter that which we would sincerely appreciate their doing for our loved ones if the situations were reversed. We must help others if we would deserve being helped.

NOTE: If fathers and mothers will forward to the Presiding Bishop's Office the names and addresses of their sons and daughters moving away from home, this information will be promptly forwarded to the bishop of the ward into which they are moving and every effort be made to encourage them in Church activity and assist in providing wholesome associations and environments.

Mutual Messages

A Remedy For M. I. A. Sleeping Sickness

By Elder Robert L. Poulsen
of the Hawaiian Mission

IN the Hawaiian Islands, as elsewhere in the world, the M. I. A. has played the role of an excellent missionary.

Since December 7th, Hawaii has observed blackout regulations to the letter. Naturally this caused a halt to most of our M. I. A. meetings.

Feedora Eldredge suggested that we form a hula troupe and give shows to civic clubs, soldiers, and other organizations. We didn't have to look for a director as Miss Eldredge is a beautiful dancer well schooled in the art of hula.

We were finally accepted by the U. S. O. head on Maui. Now we give a performance every other week at some army camp on the island. Here we make friends with the soldiers and help them receive some enjoyable entertainment. My companion and I give our Article of Faith cards to those we contact and invite them to call on us at Lahaina where we offer our services in showing them the sights.

At present there are twenty-five members of the troupe, which includes a Hawaiian orchestra that volunteered its services to us. Of the twenty-five only twelve are members of the Church. Some of the others have become interested, and we have been able to hold cottage meetings with them.

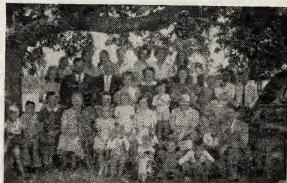
The local papers have praised our show and the talent we have. At some of the camps we have met members of the Church and directed them to the nearest chapels. Officers have praised

our work very highly. One of the finest compliments that we have received is of the conduct of the girls in our troupe. One officer remarked that our performers were dignified and reserved. Before I could answer, an investigator at my side spoke up: "It is because the Church teaches them to live good clean lives and these elders set an example for them."

Our troupe is called the M. I. A. Glee Club. The program consists of choral numbers, novelty hula, solos, duets, classical, and swing hula.

Georgia District Holds Home Sunday Services

Since the war has placed restrictions on travel, missionaries are holding many



Members of the two Home Sunday Services represented at the conference held at Carr's Station, Georgia.

small conferences instead of fewer larger ones. For instance, Elders Closs L. Stewart and Rex D. Cook report that a splendid Home Sunday Service conference was held at Carr's Station, Georgia, where members from adjoining-

THE M.I.A. GLEE CLUB, MAUI, HAWAII



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Elmer A. Brown, retiring principal of the Kuhio school is on the back row. Although he is a non-Mormon, he is cooperative with the missionaries. Elder Howard Johnson, Springville, Utah, is shown left front and Elder Edward Cornelius right.

ing Milledgeville were also in attendance.

Following the morning meeting, a large dinner was spread under the pecan trees; then came the afternoon meeting. Problems were discussed before the meeting was turned into a faith-promoting testimony session.

Three benefits follow these small conferences: (1) They minimize travel and conserve resources; (2) Local problems are discussed in more detail; (3) More members have the opportunity to participate.—From the report of Elders Closs L. Stewart and Rex D. Cook.

L. D. S. Missionaries Teach Religion in Schools of Hawaii

A typical class in religious education in Hawaii is one held at the Kuhio school where Elders Howard Johnson, Springville, Utah, and Edward Cornelius, Virgin, Utah, are in charge. It has a membership of one hundred ten, and ninety-five percent of the children are oriental Americans. They are mostly non-members. Elder Roscoe Rogers, Snowflake, Arizona, and Sister Mildred Tenney, San Diego, California, along with other missionaries, have inspired these youngsters with the high ideals of Christianity.

Thus, missionaries of Hawaii are experiencing new activities as religious education teachers in the public schools, in addition to their other duties.

—by A. C. Nielsen.

Bee-Hive Girls

Lucy T. Andersen, chairman; Margaret N. Wells, Ann C. Larson, Marjorie Ball, Florence B. Pinnock, Helena W. Larson.

With enthusiasm we look, with you, toward the resuming of weekly Bee-Hive gatherings. We feel that now, more than ever, it is a real oppor-

tunity to take charge of a group of girls, guide them through their study and activities, and enjoy their growth. Your enthusiasm and pep will be the first thing your girls will catch, and it should make this year's program a fascinating adventure for all of you.

By now you have attended your ward convention and talked over with your stake Bee-Keeper your plans and any questions you had. You are well equipped with a *Bee-Keeper's Handbook*, the 1942-43 Supplement, and a band with the proper insignias on it. You are aware of these *Era* notes and look for them each month. You have an order blank ready to send into the General Office as soon as you see what supplies are needed. If you are a new Bee-Keeper, you have studied the Bee-Hive plan, listed perplexing questions, and perhaps made an appointment with the stake Bee-Keeper to clarify them for you.

At the beginning of the year it is well to recognize the question of class discipline. Discipline doesn't mean punishment or sarcastic criticisms, but it does mean getting your swarm into a friendly, cooperative spirit, so that each night's activities may be carried on enjoyably without confusion.

Here are some helps to maintaining fine classes.

1. Know the guides thoroughly.

2. Be ready to rouse lagging interest with correlated songs, stories, or activities.

3. Give material without pauses. Keep something moving all the time.

4. Begin class promptly and always with prayer.

5. Limit groups to nine or ten members, if possible, by dividing larger groups if housing permits.

6. Watch your voice so that it is audible, clear, concise, and has a varied tone.

7. Be sure your speech is within the girls' understanding, interesting, and pointed.

8. Give much attention to your girls' individual needs in class and out.

While we general board members will not visit you this year, your stake and district Bee-Keepers will be glad to help you, and we, in turn, will be glad to help them through correspondence.

It is time now to make a check on all summer work so that next spring when awards are to be made there will be no difficulties in checking records. Keep individual record sheets carefully the year round.

Good luck, Bee-Keepers! Yours is a grand job of leading the young girls of our Church. Your challenge today is great, and although this may multiply your responsibilities, it will also multiply your pleasures.



1. Gold and Green Ball Queen and her court, Taft Branch, California Mission.

2. Evanston First Ward Gold and Green Ball, Evanston, Wyoming.

3. Queen and attendants of the Gold and Green Ball, Kirtland Ward, Young Stake.

4. Gold and Green Ball with patriotic theme showing queen and attendants of Ogallala City Ward, Desert Stake.

5. Honey Bees of the Alton Ward, Kanab Stake.

6. Alton Ward, Kanab Stake, Junior Girls with teacher and ward president.

7. Bee-Hive Girls of the Japanese Mission, Wailuku, Maui, in a one-act play, "A Very Grammatical Family."

8. Sunday School group from Tornillo, Texas, in the Spanish-American Mission.

**Ten Years a
Bee-Keeper**

MRS. ERNEST N. WEBB of Lehi, Utah, has completed ten years of service as Bee-Keeper. Beginning in 1933, Sister Webb loved her work with the Bee-Hive Girls and although she was asked to work in other auxiliaries for the next few years she finally returned to her original interests in 1932 where she is still continuing.

During the time she has been Bee-Keeper, Sister Webb has taught eighty-seven girls and encouraged eighteen to become Honor Bees. An Honor Bee herself, she has selected for her symbol the pink verbena which stands for "fam-



MRS. ERNEST A. WEBB

ily union," and her Bee-Hive name is Faon. She collects constantly for her two honeycombs.

The following poem also expresses her love for her work:

BEE-HIVE GIRL
(Author unknown)

Sweet are the flowers that bloom, Bee-Hive Girl,
In the wood and the garden and field;
I have gathered them all, and I know, Bee-Hive Girl,
Of the beauty and sweetness they yield.
But all of their fairness and fragrance combined,
From the rose to the violet blue,
Cannot equal the charm that I find, Bee-Hive Girl,
In the bonnie, sweet features of you.

Music

**Hymns For October,
November, December**

NOTES FOR ORGANISTS

*By Alexander Schreiner
Tabernacle Organist*

THE hymn-singing project was instituted by the General Music Committee of the Church for the purpose of rendering help in the important matter of singing, directing, and playing of hymns. It is also hoped that the project will help to increase the hymn repertoire of congregations throughout the Church. The committee is eager that directors and organists cooperate in the frequent use of these recommended hymns.

For the months of October, November and December, three beautiful hymns are suggested, any one of which could be used regularly, with good taste, at every sacrament service. For instance, there is no more fitting close to an inspiring service than "The Doxology" sung in a largo tempo. With strong and vibrant voices, in long, sustained tones, let us praise our God from whom our blessings truly do flow. Suppose a powerful speaker has just born his testimony and said "Amen," whereupon the bishop announces simply, "Let us rise and sing 'The Doxology.'" The organist sounds a strong and long chord in A major, and the director raises his baton to guide the congregation in the singing of the first words, "Praise God." No books are needed by anyone, certainly not by the director, and perhaps not by the organist. I can think of no more powerful conclusion to any church service. Try it some time. Try it for all sacramental services throughout a month. Try it for a year, if you will. Worshippers will surely enjoy it. Any service will be enhanced thereby, and will gain in sincere earnestness and devotion.

"Gently Raise the Sacred Strain," number 57 in the Sunday School Song Book, is selected for special attention during October. It is devotional and

not spirited in character. The organist will give it his instrumental announcement in approximately the tempo used by the tabernacle choir in the radio programs. The long stretches in the left hand can be avoided in this hymn by playing the corresponding bass notes an octave higher.

"The Doxology," for November, is number 85 in the Sunday School Song Book. It is not necessary to play this through before it is sung. A strong, firm, long chord will suffice. This should be sounded just as the director lifts his baton as a signal for the audience to rise. If you wish to make your reed organ sound with grandeur, draw all strong sixteen-foot bass stops, include the tenor parts in the right hand wherever possible, and let the left hand play a strong bass in octaves. The tempo is largo, that is, large and grand.

"Lead, Kindly Light," for December, is number 220 in the Sunday School Song Book. Endeavor to sound carefully all of the four voice parts in this beautifully harmonized music. Accompany graciously the breathing places at the ends of phrases. Breathe just as the singers do, no more nor less. On reed organs, no sixteen-foot stops are needed. On pipe organs, pedals may well be left out in all but the final phrase.

Blessings upon all who beautify the worshiping service with sacred, reverent music on God's holy day.

NOTES FOR DIRECTORS
*By J. Spencer Cornwall
Director Tabernacle Choir*

**GENTLY RAISE THE
SACRED STRAIN**

Hymn for October, by Griggs. No. 57, Sunday School Song Book.

"Gently Raise the Sacred Strain" has been made famous all over the American continent by its use as the theme song of the Tabernacle choir and organ broadcasts. Its fitness for this purpose is at once apparent from a

reading of the text of the first stanza. Many hundreds of people have written for it and have purchased the hymn book to get it.

The even flow of the melodic line should be kept by a smooth singing style. The tempo should be neither fast nor slow. It need not be sung loudly.

THE DOXOLOGY

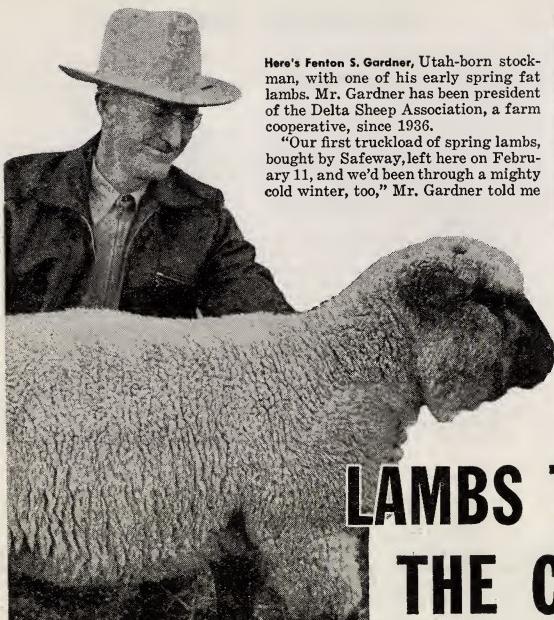
Hymn for November. No. 85, Sunday School Song Book.

"The Doxology" is a true piece of sacred music. It is a most eloquent expression of praise to the Lord. It should be sung in a direct, commanding tone. So many times we hear such a weak, lackadaisical performance of this number that its presence on a program is nothing more than a mere perfunctory item. It is probably better if the leader will not use a beat pattern in conducting this hymn. A constantly reiterated down beat is better. Make such divisions of this beat as are necessary in the second line to guide those who may be singing the harmony parts. There should be a definite hold at the end of each word phrase. This is in harmony with the traditional spirit of the choral. "The Doxology" is a true choral.

LEAD KINDLY LIGHT

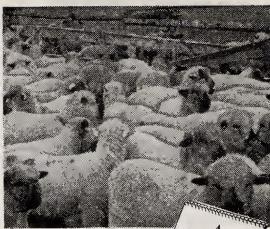
Hymn for December, by Dykes. No. 220, Sunday School Song Book.

This world-famous hymn is the favorite of many religious souls. Its fervent supplication worked into a most beautiful analogy makes it a masterpiece of poetic writing. The music provides sympathetic expression of the text. From the standpoint of the conducting of this hymn some difficulty is met. A skillful use of the divided beat is imperative to a successful launching of a congregational rendition. Then again, it is quite evident that the musical phrases of the hymn are only fitted to the first stanza. The proper word phrasing of the second and third stanzas can only be successfully worked out with choirs or rehearsed special groups. We do not recommend that such an interpretation be tried with a congregation. It is probably less distracting to follow the musical phrasing.



Here's Fenton S. Gardner, Utah-born stockman, with one of his early spring fat lambs. Mr. Gardner has been president of the Delta Sheep Association, a farm cooperative, since 1936.

"Our first truckload of spring lambs, bought by Safeway, left here on February 11, and we'd been through a mighty cold winter, too," Mr. Gardner told me



TO
UTAH
FARMERS

LAMBS THAT BEAT THE CALENDAR

In the flat, greasewood-covered land of northeastern Millard County, Utah, Delta sheepmen have moved the clock ahead on Mother Nature. Despite cold weather, often sub-zero in mid-winter, they breed their sheep early to get early lambs—lambs born between October and February. And they've learned how to push their lambs along so they weigh 75-85 pounds apiece, ready for market, in 95 to 115 days.

"We found it just didn't pay to produce summer lambs," Fenton Gardner explained. "The price was a lot lower than for spring lambs, and we didn't have the summer pastures in this hot

dry desert for finishing. It took years to develop our present program. Hustling the lambs along—like growers do with early vegetables—seems to make for flavor and tenderness in the meat. We call our Delta lambs milk-fed because they are not weaned until they are sold.

"Sheep flocks don't run large in this area—from 10 to 500 head. Our Association was formed to market lambs economically, in carload lots. Members' wool is also marketed cooperatively by the Association. Our lambs almost always top the market. We use Rambouillet and cross-bred ewes with blackface bucks, Hampshires or Suffolks."

(right) Mr. Gardner showed me this advertisement about Delta lambs. "It was run in local papers without any cost to us sheepmen," he pointed out. "Safeway and other food chains also run national lamb advertising which I believe is helpful in our marketing.

"After we had our Delta Sheep Association operating (this farm cooperative started in 1933) we talked things over with the Safeway people. Since then Safeway has been our largest buyer. Almost every

week during lamb shipping season we 'top' each member's flock and send the lambs to Safeway in Salt Lake City. Safeway demands top quality but pays us the going price or better—there's never any haggling. We are not supervised in any way in selecting these prime lambs. Safeway relies entirely on our judgment and good faith and we see that only the best lambs go to their markets from here"

YOUR SAFEWAY RANCH
AND FARM REPORTER

Delta Milk-Fed LAMBS

These lambs are the first milk-fed lambs this year. Most excellent quality. You will want some of this tender, delicious lamb. A Utah home-grown product worthy of Utah support

SAFEWAY



BECAUSE IT'S
A COMPLETE
DOG FOOD

Q. Does Friskies contain meat, minerals, vitamins?

A. Yes. Friskies is a complete dog food containing 19 essential ingredients. It contains meat meal, liver meal and meat scraps, with specially prepared cereals, dried skimmed milk, minerals and vitamins—so necessary for strong teeth and bones.

Q. How do I know Friskies is as good as you claim?

A. Having passed every test, Friskies bears the coveted Seal of Approval of the American Veterinary Medical and Animal Hospital Associations.

Q. Is Friskies economical?

A. Yes—because Friskies is 90% solid food, only 10% moisture. There's no waste to Friskies' clean, convenient compressed cubes.

START FEEDING FRISKIES TODAY!

FREE BOOK!

32 pages of vital information about the feeding and care of your dog. Write: Friskies, 1069 Stuart Blvd., Seattle, Wash.



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The experience and wisdom of a lifetime skillfully brought together into a single volume

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MELCHIZEDEK PRIESTHOOD

(Concluded from page 652)

- c. Faculties may be enlarged in proportion to heed given light from heaven (51, 67).
- d. The Spirit of God is the spirit of knowledge (205).
- (1) Without it we can neither know nor understand anything of God or the devil.
- (2) It needs revelation to assist us and give us knowledge (217, 138).
- e. The nearer man approaches perfection the clearer his views (51).
- f. Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection (D. & C. 130:18).
- g. If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come (verse 19).
- h. It is for us to be righteous that we may be wise and understand (253).
- i. It behooves us to be wise, seek to

know the will of God, then do it (253).

- j. The Lord communicates light and knowledge to His people as they can bear it (305).

Discuss:

1. What is the difference between "knowledge" as generally understood, and the Lord's definition of "intelligence" in D. & C. 93:36?
2. Can a person be wicked and intelligent at the same time?
3. Show that the intelligent man is a righteous man, who not only knows the truth but applies it wisely in his life.

NO-LIQUOR-TOBACCO COLUMN

(Read *King Alcohol*, page 616, *Bad Business*, page 618, *It Burns Me Up*, page 628, and *Why Latter-day Saints Can Afford to go on Missions*, page 631.)

THE CHURCH MOVES ON

(Continued from page 638)

Richard Pugmire, Stockton, California; Julius Joseph Reed, Safford, Arizona; Robert Glissmyer Sorensen, Salt Lake City.

Brazilian: James Emerson Asper, Salt Lake City; George Barlow Briggs, Layton, Utah; Wayne Henricksen Johnson, Salt Lake City; Lynn Andrew Sorensen, Salt Lake City.

California: Vergil Junior Draney, Preston, Idaho; Chester Monson Gilgen, Ogden, Utah.

Canadian: Alice Briggs, Magrath, Alberta, Canada; Vaughn P. Call, Salt Lake City; Don Lester Campbell, North Ogden, Utah; Ethel Conrad, Taber, Alberta, Canada; Maurine Brown Hartley, Hartleyville, Alberta, Canada; William Lenard Hatch Woodruff, Arizona; Melvina Katherine Jensen, Aetna, Alberta, Canada; Paul David Van Limberg, Ogden, Utah; Neuman C. Petty, Salt Lake City; Alfred Taylor Ricks, Jr., Rexburg, Idaho.

Central: Jay DeGraff, Heber, Utah; Zola Henrietta Hardisty, Berkley, California; Edith Norma Holley, Ogden, Utah; John Howell Jolley, Jr., San Bernardino, California; Vernon C. Nielsen, Provo, Utah; Ernest E. Post, Tucson, Arizona; Byron B. Robinson, Oakley, Idaho.

East Central: Mary Anderson, Manti, Utah; Evan Clyde Ball, Glasgow, Montana; Charles Vard Fluckiger, Bedford, Wyoming; Olavus Jason Jacobson, Provo, Utah; Afric McNeill, American Fork, Utah.

Eastern States: Willard A. Aston, Nampa, Idaho; Paul Wesley Bott, Ogden, Utah; Adahlin Marie Curtis, Long Beach, California; Melvin Silas Fish, Snowflake, Arizona; Merline Gardner, American Fork, Utah; Charles Robert Petty, Los Angeles, California.

Japanese: Dean Linford Bunderson, Brigham City, Utah; Edward Harry Cornelius, Virgin, Utah; Vernon Fabian Dickman, Salt Lake City; Floyd John Erickson, Lehi, Utah; Merrill Jenkins, Plain City, Utah; Melvin Howard Johnson, Springville, Utah; Paul Ernest Karpowitz, Salt Lake City; Jay Leonard Love, Salt Lake City; James Hyrum Martin, Jr., Toronto, Canada; Ro-

meo Robert Root, Safford, Arizona; Grant Smith Sorensen, Howell, Utah; Rhoda Marie Stucki, Idaho Falls, Idaho; Mildred Ella Tenney, San Diego, California; Wuta Terazawa, Pasadena, California; Elsie Mathea Torgerson, Salt Lake City; Eugene Vorink Evertsen, Salt Lake City.

New England: Raymond F. Angerbauer, Salt Lake City; Seth Edward Puley, Logan, died in mission—June 11, 1942.

North Central: John Kay Russell, Provo, Utah; Howard Keith Wellman, Jensen, Utah.

Northern States: Leonard Frank Brooks, Salt Lake City; Frank Narient Gillespie, Marysville, California; Anna Luke, Rexburg, Idaho; Nina Morris, McCommon, Idaho; Fern Louise Nelson, Woods Cross, Utah; Dora Petersen, Smithfield, Utah.

Northern California: Ernest J. Argyle, Woods Cross, Utah; Wilma Burton, Ema, Wyoming; Lida Clarice Robinson, Grantsville, Utah.

Northwestern: Lester F. Hewlett, Jr., Salt Lake City; Warren June Jackson, Manassa, Colorado; Marvin Laverne Moyer, Fairview, Utah; Donald Louis Nuffer, Montpelier, Idaho; Clarence George Peterson, function, Utah; Marvin Vance Stratton, Orem, Utah; Roland R. Wright, Blackfoot, Idaho.

Southern States: Aubrey P. Andelin, Idaho Falls, Idaho; Robert William Aveson, Salt Lake City; Lyman F. Crook, Freedom, Wyoming; Jay C. Eggleston, Pocatello, Idaho; Richard E. Jacobsen, Salt Lake City; Jesse Ernest Long, Provo, Utah; Robert Herman Sylvester, Richfield, Utah.

Spanish American: Keith Edward Clayton, Cornish, Utah; Horace Sweeten Garn, Holbrook, Idaho.

Texas: Ralph Henderson Allen, Pocatello, Idaho; Hyrum Ray Christensen, Wendell, Idaho; Max Reuben Miller, Venice, Utah; Bertha Openshaw, Modesto, California; Hal L. Taylor, Provo, Utah.

Western Canadian: Raymond Gar Hess, Shelley, Idaho; Keith D. Miller, American Fork, Utah; James B. Skidmore, Logan, Utah.

THE CHURCH MOVES ON

Centennial Booklet
Nears Publication

THE memorial booklet, *A Centenary of Relief Society*, which contains valuable historical information on the Relief Society, much of which has not heretofore been published, will soon come from the press. It has been compiled under the direction of the General Relief Society presidency by the editorial staff of the *Relief Society Magazine*.

zine, assisted by members of the general board.

Mission Address Changed

THE address of the New England States Mission is now 100 Brattle Street, Cambridge, Massachusetts. The new home was secured during President Levi Edgar Young's administration. Renovation was completed under President William H. Reeder, Jr., present mission head.



NORTHWESTERN STATES MISSION—OREGON DISTRICT CONFERENCE, MAY 25, 1942

First row: Melba Rine, Lyman G. Hyde, John A. Wright, President Davis E. Bennett, Edna H. Bennion, Charles F. Marsden, Ruth B. Wright, Arleen King, Mervin G. Randall, Kirkwood Collins.
Second row: Katherine Bennett, Clara C. Ross, Reatha Evans, Mary MacLean, William K. Dunkley, Delbert Nelson, Opal Laws, Mary Bennion, Neil Winegar, Delta W. Coombs, June Bunderson and Karl Astroff.
Third row: McCoy Larson, Charles L. Wall, Dean Flanders, Quill Nebeker, George B. Handt, Edwin Tolman, Engman Bond, Charles L. Soelburg, and Clive Puhlam.

APPOINTMENT FOR PARTING

(Concluded from page 629)

"If we don't have enough we won't mind," she said. "And if we have too much we won't mind."

"You little optimist!" He laughed and kissed her.

It was Bettie that suggested that they go for a walk down the road. Half way along the petunia-bordered front walk she paused.

"Boys! Come here, please."

They came, the three of them, one swinging a bat and another a baseball mitt, and all looking a little sheepish.

"We didn't mean no harm, Miss Farrington," said the youngest.

"We didn't think you'd really care," said the oldest.

"No, I didn't really care." Bettie laughed softly. "Halloween is made for pranks. Go to the back door, boys, and tell Hilda I said to give you some gingerbread. And then come and get the sign. Miss Brinkman will be wanting it back."

She smiled up into Billy's surprised face.

"Miss Brinkman takes boarders, you know," she said innocently.

THE OFF-COLOR STORY

(Continued from page 623)

one ever called him a prude because he insisted on being clean. And there are a great many others among our humorists who also rank high in the quality and the character of their thinking.

If ever they have even thoughtlessly lapsed into the low-brow stuff, almost invariably they and their friends who may have heard them have hastened to apologize and to ask that the outburst be forgotten. No one was proud of it.

ANY LADIES PRESENT?

On one occasion, a worldly raconteur who was about to regale an audience with some of his stories, looked about and inquired: "Are there any ladies present?"

"No," said one of the club's leaders, an eminent citizen, "but there are some gentlemen."

The wife of an official of a well known men's club recently telephoned the manager of the club and asked him this question: "What is it that men usually talk about when they are alone?"

The manager got his bearings rather quickly, and answered: "Ma-

(Concluded on page 662)

THE CALL OF COLLEGE IS A Call to the Colors

Young men may register at the Church University, enlist in the Reserve Officers' Corps of Army, Navy, Marines, or Coast Guard, and continue their education on a deferred service basis. (A quota of 802 R. O. T. C. enlistments has been allotted BYU.) Thus they can prepare at once to serve the nation and themselves in war and in peace. Some specific wartime offerings at BYU:

Full program of primary and secondary Civil Pilot Training.

Rich curricula in Mathematics, Physical Sciences, Pre-medical and Pre-dental courses, Pre-Engineering, etc.

Intensive business courses for war industry.

Home economics training of emergency value.

Physical education, first aid, sanitation courses.

Languages, including Spanish and Portuguese, for military or other purposes.

Spiritual strength developed through religion classes and other means.

YOU MAY REGISTER NOW for Autumn Quarter (Classwork, Sept. 29-Dec. 18).

For information, write The President

Brigham Young University

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EXECUTIVES

as their Reading Course Book

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THE OFF-COLOR STORY

(Concluded from page 661)

dame, about all the gentlemen do is to rearrange their prejudices."

That was a generous and chivalrous response, and one to be expected from a men's club manager.

Almost no one dares mention this important caution about sex stories as it offends those who insist that they should not be curbed in their right to speak and their right to hear. True, but there are others who also have rights. In the days ahead I feel confidently certain that young America will check this low-brow palaver by discreetly arranging not to listen. The particular maneuver necessary will depend on the circumstances, but there will be a way and there will be an urge to find the way.

THE LAW OF ASSOCIATION OF IDEAS

When a man who was known as a connoisseur of off-color stuff took a friend by the coat lapel and said: "Say, old top, let me tell you my latest one," this friend countered by smiling cordially and responding: "You know, boy, it's nice of you to want to stop and chat with me. I'm grateful for your friendship, but this time, let me say just a word. I am going to do it, although it may appear that I am trying to foist my way of life upon you, when really I don't mean it that way, at all. It is an imposition, I know, but I simply want to say something as a real friend. Now, there's a psychological law that has to do with the association of ideas. It states that the moment one idea comes up, it tends to bring along with it other ideas that are closely associated. This law is operative everywhere. One of your best friends told me just yesterday that the moment he hears your name, the only thing he can think of is the low-brow sex stories you tell. Your name and this risqué stuff, according to him, are one and the same thing. I thought that a bit too strong, but that's exactly the way he put it.

"Now, I like you so much that I refuse point-blank to let that be my concept of you. Personally, I don't want to hear the old bunk. A man who can remember that stuff as well as you, can also develop great skill in relating clever anecdotes and the kind of clean stories Will Rogers told. That's the sort of thing your real friends everywhere will most appreciate. Now, that's my position exactly; I want to keep on being real friends! I hope you won't throw

mental rocks at me today when we part. When I think of you I want the memory to be fully worthy of you, and that's saying a good deal; and I want you to feel the same way toward me."

It will be interesting to see how this works out. It takes magnificent courage to be that frank, but it might prove to be one of the most benevolent kindnesses ever done a man.

HANGING A STORY ON ANOTHER MAN

One of the unfairest tricks of indiscreet story tellers is to hang what appears to be a true narrative on an innocent person—one who never heard of the diatribe before.

Even if it is evident that the whole sordid mess is a blatant lie, it does its damage just the same. There is an association which will come to the minds of those who were within earshot, for months and even years afterwards, every time they see this innocent person or even read his name. He cannot travel fast enough to get away from it. To hang an embarrassing and improper story on an innocent associate is a cowardly trick.

So then, if there is an ailment for which there should be a permanent quarantine, it is surely this form of the hoof and mouth disease that affects some human beings. There is certainly nothing pleasant about this type of breaking out at the mouth.

THE MIND AT THE CONTROLS

Americans, at their best, are clean-minded. They protect their thinking by focusing on concepts and ideas that are worthy of, and stimulating to, their minds.

Men go where their minds lead them. They invariably do the last thing that is in their minds. There are no limits to the heights to which they may not rise by intelligently focusing their thinking.

Nothing is more effective in helping to focus the thinking of an individual, a small group, or even an audience, than a good story. No matter how tired the listeners, they will almost invariably lean over and wrap their ears around it. How important that the story have power, not only to entertain, but to motivate—to motivate right thought and conduct.

A clean story, short and well told, and relevant to the discussion at hand, will invariably have such power.

SAM BRANNAN

(Continued from page 621)

July 5 of that year the first issue of *The Messenger* was struck from the press at No. 7 Spruce Street. It was quarto in size, and was jointly edited by Parley P. and Orson Pratt.⁶

With the Church's every overture for appeasement, its every cry for sanctuary and humane consideration turned back upon its head in utter failure, Brigham Young and the Council at last were forced by stark necessity to move the Saints from the borders of the nation. In that unhappy fall and winter of 1845, those apostles on missions were ordered to return and assist in the exodus. And with direct apostolic supervision withdrawn from New York, Samuel Brannan suddenly found himself charged with managerial responsibilities—and face to face with a bitter task. To him was given the charge of evacuating the eastern Saints to California.

In October of 1845, Orson Pratt had written to Brigham Young regarding Samuel Brannan's problem of disposal of *The Messenger*:

Brother Brannan thinks it will be difficult to take his printing establishment and go to California, unless he goes away dishonorably without paying debts. He is very anxious to go and is willing to do anything he is counseled. He says that the Church perhaps would consider it wisdom to buy his establishment and still keep the paper [in New York].⁷

Either Brigham Young was convinced wholesale evacuation would leave no Church in the east, or he did not "consider it wisdom" to purchase *The Messenger* equipment. History makes no mention of any such financial transaction as ever having been made.

Before Orson Pratt returned to Nauvoo—and as farewell to his beloved Saints in the east—he tearfully urged them to follow Elder Brannan's leadership, and take ship to California. "We do not want one Saint left in the United States after this time," he admonished. "Let every branch in the east, west, north and south be determined to flee out of Babylon either by land or sea. . ." As a practical note he suggested: "If all want to go, charter a half dozen or a dozen vessels and fill each with passengers, and the fare among so many will be but a trifle."⁸

At the final conference held in American Hall, New York City, November 12, 1845, a resolution was

drawn, setting forth plans for the immediate movement of eastern Saints to California by way of Cape Horn. In an eloquent plea, Samuel Brannan urged all Saints desirous of joining his expedition to present their names immediately. Sailing date was set for January 12, 1846.⁹ It was an incredible task he had set his hands to accomplish in sixty days. And Samuel Brannan found he had shouldered enough cares and responsibilities to challenge all the dynamic energy he possessed.

As the first move, he hurried to Washington. With complete disregard for the failure of every Mormon mission to that hotbed of political intrigue, he visited every dignitary who would grant him audience. In previous letters President Young had informed Brannan that the government was laying secret plans to prevent the Saints from migrating west in the spring. Determined to ferret out the truth, Brannan visited the Secretary of War and cabinet members. Either he heard enough to frighten him, or was taken in by a subtle, greedy political intrigue at the expense of the Mormon people—for he hurried back to New York with a mind full of plans and ideas shaped by Washington backdoor political conferences.

"I have received positive information," he wrote to Brigham Young on January 12, "that it is the intention of the government to disarm you after you have taken up your line of march in the spring, on the ground of the law of the nations, or the treaty existing between the United States and Mexico. Amos Kendall was in the city last week, and positively declared that that was the intention of the government, and I thought it my duty to let you know that you might be on your guard."¹⁰ Amos Kendall was the former United States postmaster-general under two administrations.

The letter further disclosed:

Kendall has also learned that we have chartered the ship *Brooklyn* and that Mormons are going out on her. It is thought that she will be searched for arms, and, if found, taken from us, and if not, an order will be sent to Commodore Stockton on the Pacific to search our vessel before we land.

Kendall will be in the city next Thursday again, and then an effort will be made to bring about a reconciliation. I will make you acquainted with the result before I leave. ."¹¹

(Continued on page 664)

⁶Church Chronology, Jenson, p. 27.

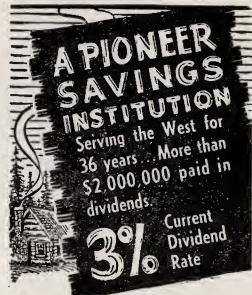
⁷Journal History, Oct. 31, 1845.

⁸Ibid., Nov. 8, 1845.

⁹Ibid., Nov. 12, 1845.

¹⁰Ibid., Jan. 12, 1846.

¹¹Ibid., Jan. 12, 1846.



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SAM BRANNAN

(Continued from page 663)

The ship *Brooklyn* had been chartered by Brannan for an agreed rate of twelve hundred dollars per month; lessee to assume all risks, pay all port charges, including cost of converting the old hull into a passenger carrier for the two hundred and thirty-five Saints who had signed the register. For a ship of only four hundred and fifty tons burden, this conversion alone was a geometric problem of no mean proportions.

Apparently Samuel Brannan's conference with Amos Kendall and his agent A. G. Benson, over governmental amnesty to the fleeing Saints, resulted in agreement at least between the three principals of the undercover negotiations. As price for "reconciliation," Kendall and Benson produced a contract which Samuel Brannan blithely signed on behalf of the Church. The terms were as vicious as they were simple. Mormons were to transfer to "A. G. Ben-

son, Kendall and Co., and to their heirs and assigns," the even number of all land units and town lots acquired by the Mormons wherever they might colonize. In other words, the Mormons were neatly to divide with greedy politicians their inheritances in the Zion-to-be.¹²

Because of these "negotiations," it was necessary to postpone sailing date of the *Brooklyn* almost a month. But now it was done. Samuel, flushed with victory, wrote to Brigham Young on January 26:

. . . My interview with Amos Kendall in company with Mr. Benson, resulted in a compromise, the condition of which I shall forward by this mail. . . . Kendall is now our friend and will use his influence in our behalf, in connection with twenty-five of the most prominent demagogues of the country. You will be permitted to pass out of the States unmolested. Their council is to go well armed but keep them secreted from the rabble.

I shall select the most suitable spot on the Bay of San Francisco for the location of a commercial city. When I sail, which will be next Saturday at 1 o'clock, I shall hoist a flag with Oregon on it. . . .¹³

What Samuel Brannan received—if anything—for this outrageously fraudulent contract at the expense of the Latter-day Saint people is a secret seemingly beyond penetration. The cost of rebuilding the old *Brooklyn* and stocking her hold with everything from sawmills to encyclopedias has been estimated at over \$16,000. Most historians concede the huge sum involved as belonging to Samuel Brannan, which perhaps was so. But Orson Pratt's previous mention of the printing debts throws a confusing shadow upon the affair. Regardless of how the bills were paid, the fact remains, few colonization expeditions ever were better planned. Tools and equipment of every conceivable variety filled the hold. Seeds, chickens, pigs, and even milch cows were crammed into the little vessel. And carefully stowed aboard was the five-ton printing press and all equipment used in production of *The Prophet* and *The Messenger*.¹⁴

Fares for the pilgrims were set at fifty dollars for each adult person, plus twenty-five dollars for food—with children to go for half. There were a number of exasperating delays; but finally, on February 4, 1846, the *Brooklyn* hauled anchor and put to sea—by curious coin-

¹²Contract quoted extenso, *Journal History*, Jan. 27, 1846.

¹³Ibid., Jan. 26, 1846.

¹⁴Description of *Brooklyn*, *Times and Seasons*, VI, 1127.

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SAM BRANNAN

cidence on the very day the first Mormon Pioneers crossed the Mississippi's ice and plunged into the unknown west. Crowding the rails of the *Brooklyn* were two hundred and thirty-eight Saints, including seventy men, sixty-eight women, and one hundred children. It was a solemn moment in the lives of these people. They were leaving, perhaps forever, the land of their birth, the nation of their allegiance. They faced the grim necessity of tearing up roots and beginning life anew in a strange land—for in those days the Mexican province of California was as little known to average Americans as the steppes of Russia. All they possessed was their love one for another, their hope in the future, their sustaining faith in God.

And on that bleak February day, when the creaking ship with gathering sail slipped past the bristling guns of Fort Lafayette and into the

leader gray waters of the channel, many a heart tugged in nostalgic memory of what they never again might see. Many an eye turned for a fond last look at the white mounds of Staten Island, the hazed and fast receding shoreline. Their life of the past was dead—their new life only now commenced. Who could know their future store?

And as if in answer to their anguished hearts, a brave voice raised itself in song. While the masts grew white with sail, while the old ship cleaved the swells out into the Atlantic, the song caught on—until it rolled in mighty paean of sustaining faith:

Sister, see yon evening star
Shining on the hills afar!
Shines it not, for you and me
O'er the California sea?
Rejoice! Rejoice!
The wilderness shall bloom!

(To be continued)

WHAT OTHERS THINK OF THE MORMONS

(Continued from page 625)

From subsequent contacts, through visiting in the state, I found that the Mormons are quite clamorous in a business way, and although they are using gentle capital to help in the development of their country, and there is at the present time a large quantity of such, still they prefer to do their trading and give their profits to people of their own religion. Out in the farming districts of the state the condition of agriculture is very backward from a modern standpoint. You see a great deal of abject poverty through such districts, although, of course, modern methods of agriculture have made great headway in some places. (No. 20)

Comment: Granting that the observations may be true in many cases, foreign capital has solicited investment in Mormon communities, partly because managers of investment firms, like insurance companies, considered the risk exceptionally desirable.

Irrigation, so essential in reclaiming the desert, has limited the size of the farming unit to frequently less than fifty or one hundred acres and to crops of an intensive nature such as fruits and vegetables. Such crops require considerable hand labor, hence, fewer tractors, field trucks, and large machinery.

Their chief weakness is their traditionalism, which is a common weakness of most religious people, though not necessary. (No. 21)

Comment: The traditions of the Mormon people constitute our prize

possessions. We consider them our choice assets, economically as well as socially and religiously.

I think I would state that their greatest weakness as a Church is the missionary system, wherein very young men and sometimes women without proper training are sent into all parts of the world as missionaries. That these young people can give good accounts of themselves morally, I think, is known to those who come in contact with them. But their weakness lies in their inability to discuss such matters with the more intelligent people in the educated centers, owing to their lack of experience and ministerial training.

The Mormon Church in their religious meetings believe in having the various members of the Church take part in talking to the congregations. This results in making many of their services uninteresting, as many of the speakers have no apparent ability to deliver a sermon and this is amplified by lack of preparation. This Church does not believe in a paid clergy. While this may be beneficial in some respects, it does not lend itself to services of a high intellectual order, and may detract from its spiritual rewards. I have been told recently that the Mormon Church is now building some churches which are great improvements in church architecture from the past, and that they are more and more pressing for better and better sermons and the order that is essential for exhilaration in church services. So, it would seem that they recognize the above mentioned weakness, in part, at least. (No. 22)

Comment: Although the quality, as preachers, of our missionaries evidences the absence of adequate experience, their youth and humility have won many converts who have, (Continued on page 666)



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... ADD $\frac{1}{2}$ teaspoon magic-flavored Mapleine to your favorite gingerbread recipe or to prepared gingerbread mix. Sprinkle bottom of greased pan with $\frac{1}{2}$ cup sugar in which you have blended $\frac{1}{2}$ teaspoon of Mapleine. Arrange pineapple rings in pan. Pour gingerbread batter over pineapple. Bake as usual. Turn out, serve hot with whipped cream.

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WHAT OTHERS THINK OF THE MORMONS

(Continued from page 665)
through faith and prayer, been inspired to accept their message of truth.

The poor quality of many sermons, evidencing insufficient preparation, is frequently apparent. Many members, including leaders, neglect study. We do not practice always what we believe—"a person is saved no faster than he gains knowledge." Many elders return home from a splendid mission and allow themselves to stagnate mentally and spiritually in their home town. The gospel teaches us to "seek wisdom."

ASSETS OF THE MORMON PEOPLE GIVEN WITHOUT COMMENT

THE most outstanding characteristic of the Mormon people which would be considered as an asset is their high development of the economic virtues of industry, sobriety, thrift, and mutual helpfulness. I think I have never been among people who possessed these virtues in a higher degree.

I am greatly impressed with the high state of morality among the people, especially those phases of morality which an economist is likely to evaluate highly. The habits of the people seemed unusually simple and wholesome. Their ability to work together on large projects was greater than I have seen elsewhere. There was less profanity and vulgarity than one commonly hears, and I never was in a community in which outsiders were treated with quite so much courtesy and consideration. (1)

The widow of one visiting professor answered by saying:

... We were guests while in Logan, guests of the college and of the town, not guests in a strict sense, but in spirit. It was a beautiful spirit, I may say (No. 2)

I have come to feel, from my several summers in Utah, and my students share this feeling with me, that the Mormons are usually a high grade of people, higher, I think, on the average than the general run of people in this country. I think their most outstanding characteristics are their devotion to the truth and their emphasis on a sound mind and a sound body. They have, as you know, erected in that state an unusually thorough and satisfactory educational system, so that the state has a remarkably small amount of illiteracy. They also have an extreme devotion to recreation. Recreation and play are indeed made a part of their religion.

As a group they are remarkably abstemious in their habits. Practically none of them use intoxicating liquors, tobacco, tea, or coffee. Their cities are built on a large plan with a view to the future. Although the cities were laid out long before automobiles were thought of, the cities of Utah are almost the only places I have seen in the United States where the streets are not unduly crowded with traffic.

A great majority of the young men and women spend a part of their earlier manhood and womanhood in foreign missionary service, which they are supposed to finance

themselves. I have been greatly impressed with the breadth of sympathy that this gives them. As a class they are well traveled and are therefore familiar with what is going on in the world to an unusual degree.

You will perhaps think, from the foregoing, that I am a Mormon, or have a tendency to become one. This is very far from being the case. I am a member of the Congregational Church, as all of my ancestors have been for many years. Like so many in the East, I was brought up to have a feeling of abhorrence toward the Mormons, but I have long since lived down that feeling and believe that any who have had the experience that I have had in Utah would share my feelings as expressed above. (No. 3)

I have had an opportunity to become acquainted with many people, both Mormons and non-Mormons, in Utah, and I feel that I know the Mormon people fairly well. I have spoken on a number of occasions in their tabernacles at their religious services on Sundays, and have been in the homes of many of them. The Mormon people are probably more generally devout than any people I know in America except perhaps the Seventh Day Adventists. They accept the special tenets of their religion in the same spirit and with the same devotion as do adherents to other religious sects in the United States.

The only Mormon books which I have read with care are *The Doctrine and Covenants* and *Brigham Young's Discourses*. Anyone who would give impartial consideration to anything in either of these books must admit that neither contains any statement which a devout Christian might not apply with profit in his daily life.

So far as I have observed the Mormon people, they surpass the people in any other part of the country in their high standards of personal conduct. I consider them a group of people somewhat above the average in intelligence, industry, morality, and faithfulness to their religious principles. I am convinced from what I have seen, and from many conversations, especially with my students in the summer session, that the best things in family life are cherished by the Mormons to a greater extent than among people generally in this country.

No other group of people is giving so much attention to the wholesome recreation of the social life of their young people. The Mormons maintain boy club houses and girl club houses which are under the supervision of very competent men and women. There is no difficulty among the Mormons in securing the time and services of men of the best type for Boy Scout activities and other recreational activities. I can only speak in terms of the highest admiration of the efforts which they are making to bring up their boys and girls to be honorable and industrious men and women.

However non-Mormons may view the Mormon religion, we must admit that the Pioneers made their way to Utah under the most trying conditions. There is no chapter in American history which exhibits greater courage or heroism than the migration of the Mormons and their early struggles with the desert. The United States stands first of all for religious liberty so it is inexcusable for anyone to raise the question of the right of the Mormons to adhere to their religious tenets. (No. 4)

What Others Think of the Mormons

From my observation of the Mormons, I should say that the most outstanding and commendable trait of these people is their courage, their physical and mental endurance, and their attitude of mind toward the truth, whatever may be its source or its character.

I was greatly impressed with their manifest willingness to listen to the presentation of facts in any field of human interest. (No. 5)

First, their strong community sense and second, their appreciation of the recreative side of life several decades before it entered the general American consciousness. (No. 6)

In general they are earnest, sincere, Christian people, with a peculiar apocrypha added to their Bible. I felt they lived their religion more sincerely than most easterners that I know. I like them as a people. (No. 7)

First, regarding the trait which I regard as an asset I would say that industry, hard work, and clean living are the things which stood out in my observations. They have a fine, cultural point of view, and morally and physically they are fine people. (No. 8)

About everywhere else in Protestant Christendom, religion is incidentally or accidentally related to the social order. In Mormon civilization religion informs the social order as one's skeleton inwardly forms one's body. This one fact alone was of absorbing interest to me. It accounts for both the values and defects of Mormonism.

Almost every ecclesiastical establishment I know has much to learn from the Mormons and much to avoid. The Mormons are a wonderful people and they have a wonderful civilization. (No. 9)

Morality is one of their greatest assets. (No. 10)

I never met a finer group of people than the Mormons in Utah. I formerly lived in Independence, Missouri, where quite a portion of that town was settled by Latter-day Saints of Jesus Christ. These people are always very clean in their political and social life.

I want to say that these Mormons out west are a very splendid and keenly alert group of people. They are far above the average in attendance, believe very strongly in education, and are generally free from liquor and cigarettes. The two most outstanding characteristics of the Mormon people as I viewed them was their self-respect, and cleanliness of person and speech. They spurned the smutty stories. They were a thrifty, industrious, affable group of people. I could very easily live among them and get along well.

I know of nothing other than an inborn prejudice that was borrowed from a previous generation that might act as a liability or react against them from a moral, intellectual, spiritual, and physical standpoint. I would list the Mormons as an A No. 1 risk. (No. 11)

I have known the Mormon people some—
(Continued on page 668)



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SPICY "A1" ETTES



3 C. GLOBE "A1" FLOUR	1 tsp. soda
1 tsp. cinnamon	1/2 C. raisins
1 tsp. ginger	3/4 C. shortening
1/2 tsp. cloves	1/2 C. sugar
1/2 tsp. salt	1/2 C. dark molasses
	1/2 C. raisin water

Sift flour once, measure, add spices, salt and sugar; sift again. Cream shortening, add sugar gradually, creaming well. Add raisins, mix well; then add flour mixture a little at a time, alternating with molasses and liquid mixed together. Add water and chill in refrigerator until firm. Roll one quarter inch thickness, cut with large cookie cutter and bake on greased baking sheet in moderate (350 degrees) oven about fifteen minutes. If dough is rolled out immediately after mixing a little more flour will be required.

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WHAT OTHERS THINK OF THE MORMONS

(Continued from page 667)

what for fifty-two years and rather intimated for forty-eight years. They are always thrifty. The Church gives personal attention to all of their people, financially and otherwise. They promote all talent that is discovered. (No. 12)

I was impressed particularly by two things: (1) The seriousness with which they take their religion and apply it to every day conduct; (2) their universal courtesy to strangers. I was furthermore impressed by their apparent success in keeping the large majority of their children orthodox and free from delinquent tendencies. (No. 13)

They are particularly strong physically and mentally with what appears to me to be an unusual desire for education. While some of them have the appearance of being dominated by some form of fundamentalism, they are probably as open-minded and ready for the truth as any one half-million people of any single group. (No. 14)

My association with the Mormons in Utah has been entirely pleasant. I found them a very hospitable, kindly people with a marked desire to know what other people were thinking about and to know the evidence on which modern biology bases its conclusions. The Mormon social system appears to work, and I was much pleased with their group play as well as their group cooperation.

You will note that I am not critically minded regarding these friendly people. (No. 15)

The thing that most stands out as an asset, I believe, is their thrift, their disposition, and ability to make and save money. (No. 16)

Most of my experiences with the Mormon group were most happy. They seem to be leading a clean, useful life, with the majority of them apparently more nearly living up to the ideals which they hold than is the case with people with whom I have lived elsewhere. I should be glad to live in a Mormon community in spite of the fact they are human, and individuals are as hypocritical as individuals in any other group. A bishop of the Church, for example, was very cordial to me in extending his welcome, though he had the year before handed me as rotten a business deal as I had ever engaged in. This individual experience was vastly different from the majority of experiences which I had, however. They are kind, courteous, hard workers, who are, I think, above the average as useful citizens. I am afraid I am not qualified to draw comparisons of a spiritual nature. (No. 17)

The organization of the Church as a social institution has had very great advantage, whereas some of their theological formulas will have to be re-defined, or otherwise changed to meet the demands set by the

education which they are so admirably furthering. (No. 18)

I was particularly impressed by the cleanliness and decency of the young Mormons who have been members of my field parties. Not one of them had any bad habits at all! Very few of them even used tobacco. I found them good workers, cheerful, steady, and reasonable. I do not recall that I ever had a personal altercation or any other kind of difficulty with one of them. I have noticed in the small Mormon villages that there was a general air of contentment and absence of friction.

The Mormons I have known appear to be very loyal and helpful to each other, as well as self-reliant about their own affairs. They seem to have no poor people at all, although very few of them are wealthy. Of course I am speaking mostly of the rural class, as I am not well acquainted with the city Mormons.

I found the Mormons very kind and hospitable. In very few parts of the country do I recall being treated with such friendliness as in Utah.

I think the most outstanding asset is the fact that they are really sincere regarding their religious beliefs and carry them out consistently and fully. I am inclined to ascribe to that sincerity their steadiness, cheerfulness, and solidarity. It is on account of the same thing that they are able to induce the young men to go out on foreign missions on which they have to make severe personal sacrifices. Singularly enough the very making of these sacrifices seems to

THE well-dressed woman will be wearing overalls—if that's what it takes to care for her country's cars. And on civilian duties she doesn't go faster than 40—to get there without undue wear. But there's still another main battlefield against wear... at 00 miles per hour!

When your car's stock-still, starting cold, will your Winter oil work faster than rampant Friction? You can hope so—or you can have your engine OIL-PLATED by Conoco Nth motor oil. An added synthetic in this patented oil seems to "magnetize" OIL-PLATING to inner engine surfaces as closely as the plating on bumpers.

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Not much chance now of changing to a new car. Smart strategy is changing to an OIL-PLATED engine—at Your Mileage Merchant's Conoco station. Continental Oil Co.

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WHAT OTHERS THINK OF THE MORMONS

render them more devoted than ever to the organization, and of course at the same time it broadens their outlook and sympathies. (No. 19)

The strength and splendid personal traits of the Mormon people are due to their religious idealism. (No. 21)

I learned to appreciate very highly certain habits of mind which were traceable to their religion; for example, I gave a small dinner party one evening and was very interested to note that the Mormon guests whom I had there chose milk instead of tea or coffee to accompany their dinner. I found out later that was based on one of the early teachings of the Mormon faith, which, as is so often the case in similar situations, attempts to regulate many things of an economic nature which most of us look upon as purely personal matters. (No. 20)

I believe the trait, or one might say, ambition, of the Mormon people which I regard as their greatest asset and which reacts to their advantage now and which should react more fully to their advantage in the future, is their craving for education, and the encouragement which the Church officials give to education. One of the first things which this people did when arriving in great Salt Lake valley which at the time was a barren waste, was to establish schools. The Church itself established several schools which later grew into university standing.

Many students are constantly coming to the large eastern universities and some western universities, representing the spirit of the Mormon people in respect to education and are doing good work. Many have returned to Utah and are leaders in the thought of the people.

The educational training of the Mormon young people is not confined to the schools. In their Church organizations they are constantly studying subjects of educational value and do not confine their studies to theology or related subjects.

Students who have come from Mormon homes to eastern universities have made enviable records. This is true in scholastic work and in music and art.

I would like to mention another thing in connection with their interest in education and that is their high moral standard. As far as I have been able to observe in many classes of society, one will not find, in my opinion, a higher grade of morals than exists among the Mormon people and the children who have been taught in Mormon homes and institutions. This standard, together with their educational training, should react strongly to their advantage, intellectually, spiritually, and financially.

The Mormon Church is noted for its organization which involves every man, woman, and child who are active members. Many of the divisions of their organizations offer the opportunity for leadership of small groups and which tends to develop strong leaders at the top. It takes good organization in business to get results, and this is exemplified in many ways in the Mormon Church. This Church is strong financially, and the wealth is being constantly spent in the betterment of conditions among the people. (No. 22)

I consider the outstanding characteristic of the Mormon people their sincere belief in and daily practice of their interpretation of the Christian religion. The result is a

superior type of civilization. It is written in the gospel, "I am come that ye might have life and that ye might have it more abundantly." The faith of the Mormon people has given them "Life more abundantly." I consider their greatest asset community leadership. Analyzing further I would say this leadership is the natural fruit of the mission. The mission is in my opinion the greatest school in the world for training in leadership, resourcefulness, personality. It gives the spiritual outlook on life. The fruit is the respect and loyalty of youth to the high ideals of their fathers. (No. 24)

Those with whom I had most to do are cultivated people. . . . They are well-mannered, interested in intellectual matters, fairly well read, and of right purpose A number of those Mormons whom I met and came to know very well are straightforward, earnest, right-living people. They take their religion seriously and honestly and seem to live up to it better than a good many persons whom I know in ordinary life The religion has developed a moral people.

In their towns you'll find less wickedness than in most places; I think much less than in a gentle town that prides itself on its superiority. You know Mormons object to smoking. Well, the six weeks or so I spent in a town of about ten thousand I saw three persons smoking. One was myself, another was an eastern professor, and the third was a man five miles up the canyon fishing. There probably is some smoking among gentiles and backsiders or poor Mormons, for one can buy tobacco. They do not drink tea or coffee. A cultivated young woman who was called upon to entertain some visitors from the east inquired of my wife how tea was made. She had never seen it made and did not know its taste. The young people in the college are a wholesome, rather fine-looking, well-mannered, and a well-behaved lot.

I believe the Church is building up a sound civilization in that mountain region. The Mormons believe in games, music, dancing, and other innocent methods of enjoyment. (No. 23)

I have very sincere admiration for the industry and thoroughness of the intellectual side of the Mormon Church. This opinion I formed while teaching at the Utah institutions and while lecturing to the teachers at a state meeting. (No. 25)

IMPORTANT WORTHS

By Goldie B. Bettridge

THE world is so sublime,
So full of beauty,
We know its worth . . .
Yet hesitate in part
To do our duty.

There is so much of life
That is worth the living,
So much of love,
We could in truth be giving.

Yet do we pause . . .
And in meditation
Succumb to languid ponder,
And thus forget
While in lassitude we wonder . . .
Life's happiness,
Life's all important worths
We squander.

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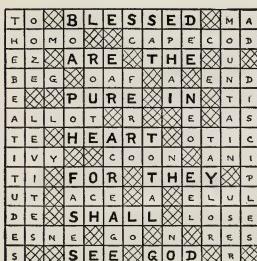
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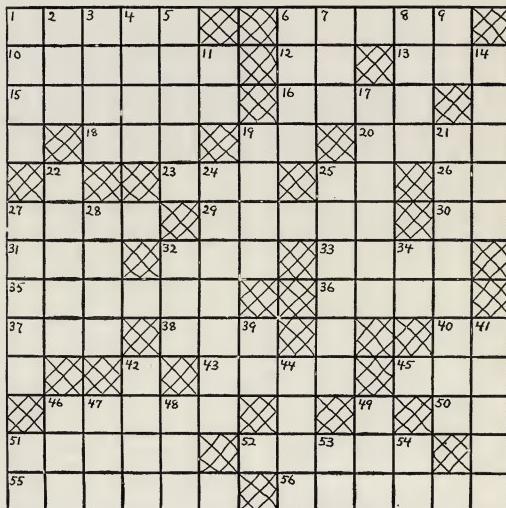
TODAY!

The Deseret News Press

29 Richards Street
Salt Lake City, Utah

Scriptural Crossword Puzzle—Food and Drink

"I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat O friends; drink, yea, drink abundantly, O beloved."—S. of S. 5:1.



ACROSS

- 1 What* Daniel ate instead of the king's meat Dan. 1: 16
- 31 Black bird
- 6 Drink miraculously supplied to Hagar Gen. 21: 19
- 32 Saul was buried under an . . .
- 10 Egyptian food that the Israelites remembered Num. 11: 5
- 33 Helper
- 12 Exists
- 35 Fruit that the Israelites ate in Egypt Num. 11: 5
- 13 One 27 across has this
- 36 Imaginary being
- 15 Material for bread Ezek. 4: 9
- 37 "they shall see . . . to . . ."
- 16 In India, a dance
- 38 Exclamation
- 18 "was not . . . and nay"
- 40 Hymn measure
- 19 "Come unto . . ." Matt. 11: 28
- 43 Fairies
- 20 "a . . . in the wall" Ezek. 8: 7
- 45 Modern drink
- 23 Capuchin monkey
- 46 More food left behind in Egypt
- 25 Germanium
- 50 Tin
- 26 Babylonian deity
- 51 "the children of . . ." Ezra 2: 49
- 27 "And . . . loved Esau, because he did eat of his venison"
- 30 Northwestern state
- 55 "she brought forth . . . in a lordly dish" Judg. 5: 25
- 56 "children of . . ." Neh. 7: 48

DOWN

- 1 An apple is one
- 2 Prefix signifying "one"
- 3 "and the . . . of the valleys"
- 4 A 44 down
- 5 Masculine proper name
- 6 Noah may have been the first man that drank . . . Gen. 9: 21
- 7 Judah's third king 2 Chron. 14: 1
- 8 Resound
- 9 Artificial language
- 11 Matthew was one
- 14 Ravens brought . . . and flesh to Elijah 1 Kings 17: 6
- 17 Shobi brought . . . and other food to David 2 Sam. 17: 29
- 19 The Israelites were promised "a land flowing with . . . and honey"
- 21 "Then Jacob gave Esau bread and potage of . . ." Gen. 25: 34
- 22 John the Baptist ate this
- 24 Disconcerts
- 25 "thou mayest eat . . . thy fill at thine own pleasure" Deut. 23: 24
- 27 Milk-giving beast Gen. 32: 15
- 28 Vex
- 32 Town of Benjamin 1 Chron. 8: 12
- 34 Elder
- 39 Suffix meaning "oil"
- 41 "A small round thing, as small as the hoar frost on the ground"
- 42 "And make me savoury . . . , such as I love" Gen. 27: 4
- 44 "a piece of a broiled . . ."
- 46 Roumanian coin
- 47 Superlative suffix
- 48 Cows (Dial. Eng.)
- 49 "a . . . with holes" Hag. 1: 6
- 51 Size of shot
- 53 Lava
- 54 Calcium

EVIDENCES AND RECONCILIATIONS

(Concluded from page 641)

Joseph Smith the Prophet declared that "in the celestial glory there are three heavens or degrees." Full exaltation means the attainment of the highest of these three degrees in the celestial glory. (D. & C. 131:1)

The Prophet further explained that to inherit this highest degree, to be fully exalted, a man or a woman must be married for time and eternity, sealed to someone by the "Holy Spirit of Promise." (D. & C. 131:2-4; also 132:7) Such people have fitted themselves to carry on the work of the Lord by providing the means of salvation for others, their own progeny. They have eternal "increase"; they shall "continue"; they shall have no "end." They are like the gods. They who are not so sealed remain "angels of God forever and ever." (D. & C. 132:17)

This does not mean that those who have not married on earth, through no fault of their own, may not attain exaltation. For them the sealing ordinance may be performed vicariously; and then, if the work is accepted by them, they may receive all promised blessings following obedience to law.

The experiences of earth make this situation somewhat understandable. There are members of the Church who have received the gospel, and who are in fellowship with the Saints but who do not use all of the opportunities of the gospel. For example, they may not use their privilege to receive the temple endowment, or to be ordained to the Priesthood.

Though they may be active members of the Church, they have missed something that others have received, and must be classed accordingly.

Similarly, all who enter the celestial glory do not necessarily receive full exaltation therein.

—J. A. W.

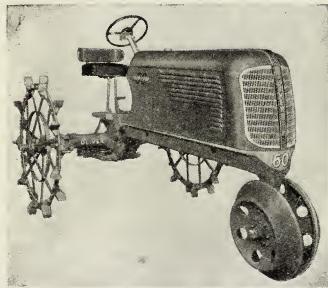
lviii. Do Those Who Die Before Accountability Receive Exaltation?

THE Lord, speaking to Joseph Smith the Prophet, declared that "little children are redeemed from the foundation of the world through mine Only Begotten." (D. & C. 29:46) He has further instructed his people that the law of the gospel does not become operative until children "begin to become accountable before me." (D. & C. 29:47)

The age of accountability has been set for normal persons at eight years of age. (D. & C. 68:25) At that age baptism should be performed.

Those who die before the age of accountability have their bodies. If in their pre-existent state they have not made themselves unworthy, it is not thinkable that they will be deprived of any blessing held in reserve for the Saints of God. They will be in the hands of the Lord, who is full of love and justice. We may safely leave them there.—J. A. W.

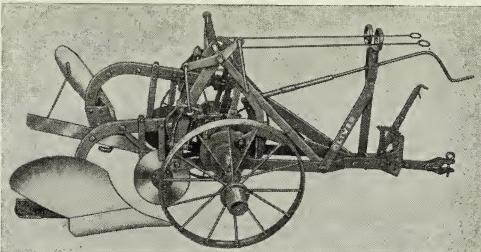
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Your Page and Ours

LET'S SAY IT CORRECTLY

FORMULAS for the giving of announcements or other forms of public address often fail because the formula is over-worked or the speaker fails to take into consideration the type of audience or the occasion of the speech.

Here's an outline for an announcement:

Get A tention
Create I nterest
Develop D esire
Call For A ction

Remember Verdi's opera *Aida* the next time you make an announcement, and sing it to the skies.

Submitted by Albert L. Zobell, Jr.



THE Old Folks central committee would like to know the name, age, date and place of birth of all those over 100 years of age.

Please forward information to Bishop LeGrand Richards, chairman.

The following women have passed the century mark:

Mrs. Mary Field Garner—106 years. Roy, Utah. Born February 1, 1836, in Herefordshire, England.

Mrs. Anna Makale Musser Carlisle—103 years old. Provo, Utah. Born January 2, 1839, in Switzerland (Pullak, Canton of Servo).

Mrs. Anna Lambson Vincent—102 years old. Park City, Utah. Born September 14, 1840, at Branch County, Michigan.

Mrs. Emma Hodgett Lowder—101 years old. Parowan, Utah. Born January 24, 1841, in Worcestershire, England.



1007 W. Center St.,
Anaheim, California.

Dear Editors:

FROM the bottom of my heart I express to you, and to all those who have a hand in it, my sincere thanks and appreciation for such a fine magazine as *The Improvement Era*. I look forward to every new issue and to the uplifting and inspirational articles contained therein. I hope and pray that I may always have the courage and strength to truly live the gospel, with *The Improvement Era* as a help and a guidepost along the way.

Sincerely yours,

Miss Elena LaVerne Smith,
Fullerton Ward, Long Beach Stake.



Gowen Field,
Boise, Idaho.

Dear Editors:

I HAVE been receiving a copy of *The Improvement Era*. I do not know who is sending it, but I feel it has done me very much good inasmuch that it has been the only way I have had of knowing what is going on and being done in the Church by our leaders.

I wish to express my thanks and appreciation to whoever it is that is sending the *Era* to me.

Sincerely yours,

John Walkenhorst,
Cpl., 6th Bomb. Squad.,
Gowen Field, Boise, Idaho.



CHRISTMAS PACKAGES FOR SERVICE MEN OVERSEAS

THE Post Office Department has issued notice that Christmas mail intended for men in the armed forces should be dispatched between October 1 and November 1. Packages should be kept to minimum size and weight; not over eighteen inches long or forty-two inches in length and girth combined, and nothing over eleven pounds. Food is ruled out. Packages should be endorsed "Christmas Parcel."

REPORT OF CONFERENCE PROCEEDINGS WILL DELAY NOVEMBER 'ERA'

THE *Era* will give, according to present plans, account of the October conference proceedings and addresses in its November number. Subscribers are asked to make allowances for late delivery of the magazine for November since getting the verbatim conference speeches into print will unavoidably delay press time.

UNCHANGED

"I ought to know; didn't I go to college, stupid?"
"Yes, and you came home that way, too."

CRUSTY

Father: "When I was a boy I always ate the crusts."
Willie: "Did you like them?"
Father: "Of course I did!"
Willie: "Then you can have mine, Dad."

THE DIFFERENCE

Teacher: "Now, Freddie, explain the difference between 'sufficient' and 'enough'."
Freddie: "If mother helps me to cake, I get sufficient. If I help myself, I get enough."

FAME

"Yes," said the great man, "I woke up one morning and found myself famous."
"It was slightly different with me," sighed the other. "I found myself famous—and then I woke up."

SCIENTIFIC DIFFERENTIATION

Customer: "What kind of pie is this—apple or peach?"
Waitress: "What does it taste like?"
Customer: "Glue."
Waitress: "Then it's apple. The peach tastes like putty."

ARMY-MINDED ANSWER

Teacher: "So you forgot your pencil again, Freddy. My, my, what would a soldier be without a gun?"
Freddy: "A officer, I 'spect."

PUNISHMENT TO FIT THE CRIME

Joe: "I met my wife in a very funny way. I ran over her with my car, and later married her."
Jack: "If everybody had to do that, there wouldn't be so much reckless driving."

HERE'S YOUR HAT

She: "Sometimes my dad takes things apart to see why they don't go."
He: "So what?"
She: "So you'd better go."

TIPPED HER OFF

Joe: "So you asked Geraldine to marry you. Any luck?"
Bo: "Naw."
Joe: " Didn't you tell her about your rich uncle?"
Bo: "Yeah, and that's where I made my mistake. She's my aunt now."

DIFFICULT FEAT

Missus: "I feel very keenly on the subject of better schools and when it came up in club today I was quite outspoken in my sentiments."

Mister: "I can't believe it. Who outspoke you?"

HE SURE WAS OLD

Joe: "How old is Grandpa, Father?"
Father: "I don't know, son. I'll have to look it up in the family Bible."
Joe: "Geel I knew he was old, but I didn't think he was old enough to be in the Bible."

MORNING*

- 6:00 M. T. W. T. F. S.
CBS News
7:00 Sun.—CBS World Today
7:00 M. T. W. T. F. S.
KSL News
7:45 M. T. W. T. F. S.
KSL News
8:30 M. T. W. T. F. S.
KSL News
9:00 Sat. Sun.—CBS News
9:00 M. T. W. T. F.
KSL News
10:00 M. T. W. T. F.
Ted Collins
10:00 Sat.—CBS News
10:00 Sun.—KSL News
11:45 Sat. Sun.—KSL News

AFTERNOON*

- 12:00 M. T. W. T. F.
KSL News
12:45 Sun.—KSL News
1:15 M. T. W. T. F.
CBS News
1:45 M. T. W. T. F. S.
KSL News
3:00 M. T. W. T. F.
KSL News
3:45 Sun.—Wm. Shirer
4:00 Sun.—Ed Murrow
4:45 M. T. W. T. F. S.
CBS World Today
5:00 Sun.—KSL News
5:30 Daily—KSL News
5:55 M. T. W. T. F. S.
KSL News

EVENING*

- 6:00 Sun.—CBS News
6:45 Sun.—CBS News
6:45 Mon.—KSL News
6:55 Sat. Sun.
Eric Sevareid
6:55 M. T. W. T. F.
Cecil Brown
8:45 Tue, Thur. Sat.
Frazier Hunt
9:00 Sun.—KSL News
9:15 Mon.—KSL News
9:30 T. W. Th. Sat.
KSL News
10:30 M. T. W. T. F. S.
KSL News
11:55 M. T. W. T. F. S.
KSL News

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